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Φιλοσοφίαν δὲ οὐ τὴν Στωικὴν λίγω, οὐδὲ τὴν Πλατωνικὴν, ἢ τὴν Ἐπικουρεῖον τι καὶ Ἀριστοτελικὴν· ἀλλ' ὅσα εἴρηται παρ' ἑκάστη τῶν αἰρέσεων τούτων καλῶς, δικαιοσύνην μετὰ εὐσιβοῦς ἰπιστήμης ἐκδιδάσκοντα, τοῦτο σύμπαν τὸ ἘΚΑΕ'ΚΤΙΚΟΝ φιλοσοφίαν φῆμι.

CLEM. ALEX. *Strom.* L. I.

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THE ECLECTIC REVIEW,

FOR JULY, 1836.

Art. I. *Journey through Arabia Petræa to Mount Sinai, and the excavated City of Petra, the Edom of the Prophecies.* By M. Léon de Laborde. 8vo. pp. xxviii., 331. London, 1836.

THE ruins of the unique capital of Arabia Petræa, after having been for many centuries as effectually secluded from European eyes, as the fabulous garden of Irem miraculously concealed in the deserts of Aden, was first explored in 1818, by Captains the Hon. C. L. Irby and Mangles, in company with Mr. Bankes and Mr. Legh. The volume containing an account of their Travels was printed only for private circulation; but, having been so fortunate as to obtain a copy, we were enabled to give an abstract of its contents, which will be found in the xxist Volume of our Second Series. (Jan. 1824.) Two European travellers only had previously reached either Kerek, the modern representative of the ancient city, or Wady Mousa; namely, Seetzen, the celebrated German traveller, who visited this part of Arabia Petræa in 1807, but was unable to approach the ruins of the capital; and Burckhardt in 1811, who, travelling in the assumed character of a Mussulman *hadji*, could only take a hurried glance at these curious remains. The description furnished by Messrs. Irby and Mangles was adapted to stimulate curiosity, rather than to satisfy it. They spent two days among the ruins, but were obliged to leave unexplored some of the most singular monuments. M. Laborde, the son of the well known Count Alexander de Laborde, visited Arabia Petræa in 1828; and the splendid work of which this is a sort of abridgement, was published at Paris in 1830. It is a folio, elegantly printed, containing about seventy illustrations, from his own drawings, in lithograph and wood. A selection from these embellish the present volume, which, at almost every page, presents either

some picturesque landscape or some spirited vignette illustrative of the scenery, natural history, or costume of this interesting region. It is by the pencil only, indeed, that such scenes and objects can be presented to the mind; and if M. Laborde has not added much to our archæological or geographical knowledge by his dissertations, his graphic illustrations are a most valuable accession, explaining and confirming the less distinct accounts furnished by preceding travellers. So extraordinary a spot as Petra, can scarcely be conceived of by means of mere verbal description.

Not having access to the original work, we are unable to ascertain the full extent of the modifications which the Translator has introduced into M. Laborde's narrative, or to judge of the propriety of the course he has adopted in giving it an English dress. For the first two chapters, comprising an account of ancient Idumea, and other introductory matter, the reader is indebted to the English Editor; as well as for the numerous notes scattered through the volume, consisting of extracts from the Letters of Captains Irby and Mangles, and the Travels of Burckhardt and Sir F. Henniker. The details which, in the original, are distributed through a preface, an introduction, an explanation of the plates, and an itinerary of the route from Suez to Akaba, have been woven into a continuous narrative, while some 'incidental' dissertations have been either omitted or abridged. These, it must be confessed, are somewhat free and material alterations, not a little affecting the genuineness of the translation; and we must certainly think, that a more distinct line ought to have been drawn between the original matter and that which has been grafted upon it. As it is, we scarcely know where the translation begins and ends, although the orthography and modes of expression occasionally betray the French original.

The Journey to Arabia commences with the Author's departure from Suez, Feb. 29, in the fifth chapter. The route he pursued is the same that Niebuhr and Burckhardt have minutely described; but M. Laborde travelled under more advantageous circumstances, and with an eye more susceptible of impressions from picturesque objects. The tombs of Sarbout el Kadem, accidentally discovered by Niebuhr in 1761, but which that Traveller has very inaccurately described, were made by M. Laborde the subject of careful examination. An Egyptian cemetery and ruined temple on the summit of a barren and almost inaccessible mountain, in this secluded situation, affords a curious field for speculation. M. Laborde conjectures that they belonged to a mining establishment. The freestone formation in this part abounds with iron and copper; and these strata were worked by the ancients at three different points. Sarbout el Kadem appears to have been the principal station; and the tomb-stones, about

fourteen in number, and still exhibiting the traces of hieroglyphics, are supposed to have been those of the Egyptian workmen. Van Egmont and Heyman refer to these curious monuments as the remains of an old city; but how a city came to be perched in such a situation, they leave unexplained. M. Laborde has hit on the most probable solution.

Our Author halted for two days in the tents of the Arab tribe to which his guides belonged, and then proceeded, by Wady Zackal, towards Akaba, at the head of the Ælanitic Gulf. The route, on entering Wady Zackal, is described as being the most singular that the imagination can picture.

'The valley, shut in within a width of about fifty paces by masses of granite of from 1000 to 1200 feet in height, which often rose like perpendicular walls even to their very tops, exhibited the appearance of a Cyclopean street, the ravines branching out from which on each side, seemed to be adjoining streets, all belonging to some ancient and abandoned town. The extraordinary shapes and immensity of the masses accumulated on the right and left were calculated to terrify and almost overwhelm the mind; an effect which was not a little augmented by the enormous fissures that occurred here and there, presenting huge fragments which had tumbled from the summit of the mountain. The silence prevailing all round us was that of the grave: the wind was unheard amidst these almost subterraneous passages; the sun touched with its golden hue only the most elevated points; and the tranquillity of the place would have been undisturbed, had not every step and every sound of our voices been re-echoed from the steeps on each side as we pursued our way. This curious passage, of which it is difficult to write an intelligible description, leads by a gentle continued declivity to the coast of the Red Sea, amidst the palm-trees of Dahab, which, without any assistance from cultivation, are constantly increasing in number, at a point where the sand and the rocks, driven down through the valley by the winter torrents, form a boundary to the sea. This place I take to be the Midian of Jethro. It is now inhabited only by four poor Arabs, and now and then visited by a few wretched caravans, which come to its well for water.'

Dahab is probably, Burckhardt suggests, the Dizahab or Zahab of Deut. i. 1., where we have five topographical names which it might not be difficult to identify with existing localities. The wilderness referred to is there described as "the plain over against Suph (or Ziph) between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab." The word Paran seems preserved in that of Wady Faran, one of the principal outlets of Wady el Sheikh towards the sea. But there were several places of this name; and the desert of Paran lay in a different direction, bordering on Judæa. Midian was the name both of a tribe and of a territory, the capital of which some authorities place on the Arnon. M. Laborde's conjecture, which would identify the land

of Midian with the little peninsula of Dahab, has nothing to recommend it to attention.

Akaba now presents nothing very remarkable. But the adjacent island of Graia has evidently been a place of some importance in not very remote times. It was the theatre of Christian valour in the time of the Crusades, but has been wholly abandoned since the fourteenth century. Burckhardt was unable to reach Akaba, which is beyond the limits of the Towara Arabs, to whom his guides belonged; although it was pointed out to him in the distance. As the Ezion-geber of King Solomon, and the Aila of later times, it is a very interesting spot; and the whole tract of country to which it forms the key, but of which we know little from modern travellers, is peculiarly deserving of investigation. Seetzen made his way from Hebron to Akaba across the desert of El Tyh; but no account of this journey has, we believe, been preserved. We are by no means satisfied with M. Laborde's very slight and vague description in this part of his journal. He speaks of visiting the site of the ancient *Ælana*, or *Aila*, the ruins of which 'consist of only a few mounds of earth and rubbish, a 'single block of white marble appearing the only remarkable object.' The name of the modern fortress is taken from the steep acclivity by which the route to Mecca here descends into the plain of the Hedjaz. On leaving Akaba, to pursue his journey to Petra, our Author entered the remarkable valley of Wady Araba, a prolongation of that of the Jordan, and the ancient caravan route from the Red Sea towards Jerusalem. 'This extensive 'valley,' says M. Laborde, 'is as barren as the desert. Nevertheless, at this time of the year, not yet long after the rainy 'season, a little verdure remained on the small patches of earth 'which were formed here and there in the midst of the sand. We 'left on our right, Wady Jetoum.' This last named must be the Wady Ithem of Burckhardt, through which a road leads eastward to Nedjed, and which a King Hadeid is said to have closed with a wall, to prevent the incursions of the wild marauders of the desert. M. Laborde was told this traditional tale, with the addition, or variation, that the said Hadeid was a Christian. The course pursued lay through the bottom of the valley of Araba, 'in order to avoid the rocks collected at the mouths of the ravines which open into it; and led near a marshy place, where a 'groupe of palm-trees and some tokens of former cultivation, with 'an Arabian cemetery', indicate, our Author supposes, an ancient site, which was 'probably a halting-place on the road from Aila

* The Arabs, Burckhardt says, have regular burial-grounds in every part of the desert, whither they carry their dead, sometimes from the distance of several days' journey; so that these cemeteries by no means prove the former existence of a city in the vicinity.

'to Jerusalem, Gaza, and Rhinocolura.' Its position, he says, corresponds to that of the Gerassa of Ptolemy, 32 miles from Aila. At length the route turned eastward out of Wady Araba into Wady Garandel, near the embouchure of which are some ruins which the Author supposes to have been part of a fortress which defended on that side the entrance to Petra. This valley exhibited in its verdure a welcome contrast to the desolate wastes around it. A stream, descending from the heights, loses itself at the distance of a few paces, but nourishes a bed of rushes, some shrubs, and two palm-trees. And this scanty vegetation gives beauty to the little oasis. The next day, emerging into a small plain, our Author had the satisfaction of coming in sight of Mount Hor and the rocks which overlook Wady Moosa.

The Translator has committed a strange blunder in supposing the Wady Garandel above-mentioned to be the Wady Gharendel of Burckhardt, and the Girondel of Niebuhr, which those Travellers conjecture to have been, on very slender grounds, the Elim of Exodus. *That* Gharandel lies in the route from Suez to Mount Sinai, an hour and a quarter from Howara, on the western side of the Sinaitic peninsula. The notes, therefore, which refer to this Wady, are adapted to mislead the reader by involving the topography of the route in confusion. The name is, no doubt, a descriptive appellation common to many wadys.

As we are upon the subject of errors, we may as well mention a very strange blunder which occurs in chap. vii., and for which, we presume, M. Laborde is himself responsible. Two of his guides took their guns to go and hunt the gazelle; and in the course of a few hours they returned, disappointed of game, but bringing with them four of the curious species of animal supposed to be the *saphan* of the Scriptures, but called by the natives *weber* or *waber*; and *daman Israel*. In appearance, it resembles the guinea-pig; it walks like a rabbit, but, instead of burrowing, it conceals itself in the clefts of the rocks. Forskal describes it as resembling a cat without a tail, feeding on herbage; adding, that its flesh is eaten by the natives. Now, whether M. Laborde's guides called this animal a gazelle in joke,—as mice and rats or rabbits are familiarly styled 'small deer,' we cannot tell; but it is passing strange that M. Laborde should not be aware, if his Translator fairly represents him, that the gazelle is the antelope, the *txebi* or *dsabi* of the Scriptures, and the *dorcas* of the Greeks. The *spring-bok* (*antelope pygarga*) of southern Africa, distinguished alike for its swiftness and its beauty, is called by its Hebrew name (*txebi*) in the Sichuana language, which prevails over the interior of South Africa. Burckhardt, our Translator remarks in a note, 'frequently speaks of the gazelle, which he had 'often seen.' Of course; but he knew better than to mistake a weasel for a gazelle.

The approach to Petra from the south must be extremely imposing.

' We wound round a peak, surmounted by a single tree. The view from that point exhibited a vast frightful desert,—a chaotic sea, the waves of which were petrified. Following the beaten road, we saw before us Mount Hor, crowned by the tomb of the prophet, if we are to credit the ancient traditions preserved by the people of that country. Several large and ruinous excavations, which are seen in the way, may arrest the attention of a traveller who is interested by such objects, and has no notion of those still concealed from his view by the curtain of rocks which extends before him. But at length the road leads him to the heights above one more ravine, whence he discovers within his horizon the most singular spectacle, the most enchanting picture which nature has wrought in her grandest mood of creation, which men influenced by the vainest dreams of ambition have yet bequeathed to the generations that were to follow them. At Palmyra, nature renders the works of man insignificant by her own immensity and her boundless horizon, within which some hundreds of columns seem entirely lost. Here, on the contrary, she appears delighted to set in her own noble frame work his productions, which aspire, and not unsuccessfully, to harmonize with her own majestic, yet fantastic appearance. The spectator hesitates for a moment as to which of the two he is the more to admire,—whether he is to accord the preference to nature who invites his attention to her matchless girdle of rocks, wondrous as well for their colour as their forms, or to the men who feared not to intermingle the works of their genius with such splendid efforts of creative power.

* * * * *

' We arrived from the south, and descended by the ravine which presents itself near the border or margin below. By advancing a little in that direction, we commanded a view of the whole city covered with ruins, and of its superb enclosure of rocks, pierced with myriads of tombs, which form a series of wondrous ornaments all round. Astonished by these countless excavations, I dismounted from my dromedary, and sketched a tomb which seemed to me to combine in itself two characters, each of which may be found separately in those by which it is surrounded; the upper part being in the Syriaco-Egyptian style, the lower part decorated in the Græco-Roman fashion.

' To the right of this monument, and at a short distance from it, we found two tombs entirely detached from the rock of which they originally formed a part. Behind that which terminates in a point, there is a sculptured stone in the form of a fan, and which appears, though at some distance, to be an ornament belonging to the first, for I could discover no other to which it could appertain. These monuments are more particularly connected with the mode of excavation in use among the Indians. Still proceeding along the bottom of the ravine towards the north, we observed on our left, an uninterrupted line of elevated rocks, the numerous excavations in which, wrought in a variety of styles, continued at every step to excite our astonishment. On quitting the ravine which turns on the left into the mountain, we ascended

by a gentle acclivity: when we arrived at the top, we discovered another series of magnificent monuments, but at the same time in a condition nearly resembling the mass of ruins which cover the ground beneath.' pp. 147—155.

One remarkable excavation attracted particular attention from its unfinished state, which afforded a clew to the plan pursued in the construction of these monuments. An architrave and four sculptured capitals are seen rising out of the mass of rock which forms the face of the excavation; shewing that the workmen began at the top, and finished at the bottom*. A large square door has been opened in the unfinished front, leading into a chamber, which appears, from the niches for bodies, to have been actually used as a receptacle for the dead. M. Laborde supposes that the great expense of the work may have led to its being left in this imperfect state externally.

'It was truly a strange spectacle,—a city filled with tombs, some scarcely begun, some finished, looking as new and as fresh as if they had just come from the hands of the sculptor; while others seemed to be the abode of lizards, fallen into ruin, and covered with brambles. One would be inclined to think that the former population had no employment which was not connected with death, and that they had been all surprised by death during the performance of some funeral solemnities.'

At the commencement of the only level part of the valley, where the *Wady Moosa* passes under a vaulted covering, are found the ruins of a triumphal arch, not in a good style, being overcharged with ornament. Here is supposed to have been the forum of the city. The brook afterwards, bending to the south, enters a ravine which gradually narrows as the traveller advances.

'Excavations, not indeed of the most elegant description, but numerous beyond calculation, here present themselves on all sides. The excavation, however, that most excited our attention was a vast theatre in the bosom of the mountain, surmounted, and in some degree sheltered by the rocks. . . . The benches, though worn by use, and by the waters which run over them from the heights, are pretty well preserved, and permit an accurate plan to be taken of the interior. The situation of the stage may be easily ascertained; and we saw also several bases of columns, the original position of which it was not difficult to conjecture. But what surprised us most, was the selection of such a spot for a place of amusement, considering the prospect it afforded on all sides of death and its mansions, which touch the very sides of the

* In the same manner, the Saxon buttresses in St. Alban's Abbey have been transformed into Gothic arches, as appears from one that has only been begun.

theatre. What a strange habit of mind the people of Petra must have possessed, thus to familiarize themselves so constantly to the idea of death, as Mithridates accustomed himself to poison, in order to render himself insensible to its effects !'

The people of Petra discovered, in this respect, no habit of mind peculiar to themselves. All the great approaches to ancient Rome were lined, like the street of the tombs at Pompeii, with the pompous memorials of the dead, intermingling with shops, and semicircular seats, and villas ; thus blending the public walk with the cemetery, — 'as if the dark spirits of the old heathen solaced themselves with the idea of still retaining, after death, some 'connexion with the thronged and busy scene.' Mixed and various motives led, no doubt, to the erection of these monuments, which, while ostensibly honouring the dead, displayed the wealth, and gratified the vanity of the living ; like the 'flattering marble' in our own ecclesiastical edifices. M. Laborde is right, however, in concluding that these scenic decorations of the grave were much more adapted to blunt the idea of death, and to lower down to a trite and frivolous sentiment the hopes and fears of an hereafter, than to cherish any salutary and pious recollections of mortality. Yet, we may conceive of the impressive reference that may have been made by the orator or the moralist, in the form of apostrophe, to these tombs of 'the happy dead,' whose spirits might be poetically imagined to look down upon the contests of the stadium or the disputes of the forum. And we incline to think that the inspired Author of the Epistle to the Hebrews had present to his mind some such scene as the theatre of Petra, surrounded with the dwellings of the dead, when he penned that sublime passage* which represents the Christian candidate as running the prescribed course, encircled by so numerous a cloud of heavenly spectators, the martyrs and confessors whose heroic faith he had been holding out as an example. Such an allusion seems to heighten the beauty and appositeness of the metaphor.

The inscriptions which would assist us in fixing the date of these sepulchral excavations, are for the most part effaced by time. M. Laborde mentions 'a Greek inscription engraved in 'large characters on the architrave' of one tomb, which, however, neither himself nor 'several enlightened Hellenists' had been able to decipher†. He afterwards discovered a Latin inscription of three lines, carved on a tablet, which 'appears to be 'of the time of Adrian or of Antoninus Pius.' It gives the name

* Heb. xii. 1, 2.

† Mr. Banks detected two inscriptions, the characters of which are exactly similar to those which are seen scratched on the rocks about the foot of Mount Sinai, supposed to be some form of the Syriac.

of a Roman officer, Quintus Prætextus Florentinus, who died at Petra, while governor of this part of Arabia Provincia.

That this natural fastness, which may be described as a fortified labyrinth in the heart of the rocks, was at a very early period chosen as a commercial *entrepôt*, is historically certain. Strabo and Pliny both describe Petra, the capital of the Nabatæi (or Idumeans) as situated in a hollow surrounded with inaccessible mountains, and watered by a stream flowing through it. Josephus expressly mentions the place of Aaron's decease as a mountain near a city which the Arabians esteem their metropolis, and which had, among the Greeks, the name of Petra, but which was originally called Rekem, Arekem, or Arke, from the name of the king that founded it. And by this name, he says, it was still known to the whole Arabian nation. This Rekem is moreover stated to have been one of the five kings or chiefs of Midian overthrown by Moses, and whose name occurs Numb. xxxi. 8. That the Midianites were a commercial people, the carriers of the desert, is indicated by Gen. xxxvii. 28 and 36; and the prophet Isaiah speaks of the dromedaries of Midian (ch. lx. 6.) They might be styled Midianites, either as descended from the son of Abraham and Keturah, or as possessing the territory bearing his name. Their dwelling in cities and "goodly fortresses" (Numb. xxxi. 10), sufficiently distinguishes them, however, from the nomadic tribes of the desert. The Nabatheans* were either the same people, as they were certainly of the same stock, or the Midianites were lost in them as they gained the ascendancy. Strabo identifies the Nabatheans with the Idumeans or Edomites; but Idumea Proper, the capital of which was Bostra, appears to have consisted of the region of Trachonitis, or the rocky wilderness now called the *Ledja*†, and the districts of Batanea and Auranitis. Calmet distinguishes the Nabathean territory, of which Petra was the capital, as South Idumea. It is probable that the whole region comprised in the *Arabia Provincia* of the Romans was called Idumea; and Teman, or Thæman, which is repeatedly referred to as a chief city or district of Edom, in connexion with Boszra and Dedan‡, is placed by Eusebius in Arabia Petræa, five miles from Petra, and he states that a Roman garrison was stationed there. He may possibly intend by Petra, however, Kerek, the see of the Greek bishop of *Battræ* (πετρας), which has long been mistaken for Petra, and is now the frontier

* Derived, probably, from Nebaioth, the first born of Ishmael, and if so, synonymous with Ishmaelite.

† To this rocky district, as the residence of Edom, the prophet Obadiah probably alludes: "Thou that dwellest in the clefts of the rocks, whose dwelling is on high." Obad. 3.

‡ Jer. xlix. 7; Ezek. xxv. 13; Amos i. 12.

town of the Syrian pashalik and the territory of the Howeytat Arabs, who occupy the *Djebel Shera* (Mount Sheir or Seir) south of Kerek to the *Akaba el Masri* or Egyptian Akaba (Aila), and represent the ancient Midianites.

The natural boundaries of this territory are strongly marked. An elevated plain, according to Burckhardt, extends eastward of the rocky range now known under the names of the *Djebel Haouran*, *Djebel Heish*, *Djebel Belka*, and *Djebel Shera*, beginning near Damascus on the north, and terminating by a deep rocky descent into the flinty desert of Nedjed, called the *Akaba Esshami* or Syrian Akaba. It is this upper plain, together with the mountains by which it is bordered, to which, Burckhardt thinks, the name of Arabia Petræa was applied. The limits of Syria and Arabia have ever been, however, involved in uncertainty; and border territories, alternately belonging to different kingdoms, are always liable to be described or included under different appellations. Damascus itself was at one time in possession of Aretas, king of Arabia, and the ally of Antipater; and this appears to have been the case when St. Paul was at Damascus. Bostra and Petra, the two chief cities of the divisions north and south of the Wady Zerka, (the modern limit of the pashalik of Damascus, where the country called the Belka begins,) must have flourished contemporaneously, although Petra appears to have longest retained the honours of a capital. It was a place of great strength in Roman times, and is stated to have resisted the forces of both Pompey and Trajan. The position of this emporium, as well as its strength, enabled its citizens to remain peaceable spectators of the continual wars by which Syria was disturbed; and it must still have been a place of importance in the time of the Greek emperors, if the true Petra then enjoyed the honours of a metropolitan see, as the capital of what was called the Third Palestine. M. Laborde supposes its ruin to have been chiefly occasioned by the diversion of the caravan trade to the Palmyra route, and to that of Berenice and Cous on the western shore of the Red Sea.

‘It must greatly have declined towards the seventh century, for the Arabian authors scarcely mention it among the conquests which were made by the first disciple of Islamism. The discoveries of the Portuguese were a fresh blow to the little trade which it then retained: its inhabitants next abandoned it; and after that, the grand caravan from Mecca, once a year, alone served to revive in those vast solitudes the remembrance of that early activity, the parent of a commerce which had so long supplied two quarters of the globe.’ p. 299.

One of the most remarkable excavations at Petra, Captain Mangles tells us, has evidently been used as a Christian church. Yet, by the transfer of the name of Petra, with its metropolitan honours, to Kerek, (supposed to be the *Charax* of Pliny,) its

very existence had been blotted out from geography. The date of its final desertion, it seems impossible to ascertain. Its archives have perished. Its wealth and luxury have bequeathed nothing to the treasury of knowledge, but perished in the using, leaving no other memorial than the fantastic and tenantless sepulchres carved in the living rock. If Petra produced its great or good men, they have found no chronicler. Judging from the style of these monuments, we should infer that they were executed chiefly during the Macedonian and Roman periods; and it seems not unlikely, that the excavated tombs of Cyrene, the Catacombs at Alexandria, and the *cryptæ* of Jerusalem, belong to nearly the same era in the history of commerce and of art.

On leaving Petra, to return by a new route to Akaba, M. Laborde proceeded down the rapid declivity of Wady Sabra, where, at less than an hour's distance from Wady Moosa, the remains of an ancient theatre arrested his attention; and on further investigation, other vestiges of a small town, or suburb, were observed.

Several temples, a wall of inclosure, a bridge, the fortification on the summit of the mountain, might, perhaps, have led a stranger to believe that the town had been one of some consideration, if the details of each of these buildings had not denoted its mediocrity. As an example of its inferiority in this respect, I need only mention that we observed several columns of stone covered with a coating of plaster and lime, on which we found remains of the deep red colour with which they had been painted to imitate inlaid work*. One of the ruins of this ancient town, which may be said, however, to be of a higher order, and to display a greater degree of skill in its arrangement, is the theatre, or as I have called it, the Naumachia. It was not without surprise that we discovered in Arabia Petræa, in the midst of the desert, a naumachia for naval games. The inhabitants, annoyed every year by the torrents in the rainy season, which ravaged their plantations, bethought themselves of erecting barriers against them to restrain their violence. Considerable traces of these works may still be seen extending across the valley. Observing that a part of the waters discharged themselves through an adjoining ravine, they took advantage of it in order to prevent them from passing away. The same efforts of labour, the same contempt for difficulties, which we had remarked in the valley of Petra, were here conspicuous. A reservoir was hollowed out from the rock, and benches were left in relief, cut with great regularity. I sometimes thought that the the-

* The excavated tombs of Cyrene have been originally adorned with painting in body colour. 'We ascertained very clearly,' says Mr. Beechy, 'that the different members of the architecture have also, in many instances, been coloured; and these examples may be adduced in further confirmation of what has been inferred from the recent discoveries at Athens, that the Greeks, like the Egyptians, were in the habit of painting their buildings.' M. Laborde's 'example of inferiority,' so far from being decisive, proves nothing.

atre might have been intended for two kinds of exhibitions. The overflow of the reservoir was conducted by a pipe into the arena of the theatre, which was hewn perpendicularly to a depth of eight feet. Being coated with mastic, which is still well preserved, it could contain the water for the naval games; a singular entertainment in the midst of the general aridity of the desert. The quantity of water thus collected was doubtless insufficient to resist for any length of time the heat of the sun, and the reservoir was too small to resist the entire evaporation of its contents. Thus, the scene in front might probably have served to contain the waters during one part of the year, and may have been used, during the other, as an arena for actors. The small dimensions of this enclosure, the narrowness of the space within which the boats could have manœuvred, induced me to doubt for an instant the possibility of such games having taken place here, and to look upon the reservoir as an ingenious means for cooling the theatre during the heat of the sun, so oppressive in this climate. But other peculiarities determined me to return to my first opinion.' pp. 195—7.

Some of our Author's readers will probably still retain a portion of scepticism upon this point. In prosecuting his return route to Akaba, M. Laborde, instead of descending into the Wady Araba, followed a track leading over the ridges of the mountains which form its eastern boundary, and which still exhibits very distinct traces of an ancient road leading from Petra to Akaba. The ruins of villages, forts, and cisterns, confirmed him in the opinion that this was the ancient line of commercial intercourse. On the western side, the declivities sink rapidly, and are broken by deep and rough ravines opening into the El Araba. On the eastern side, the mountains spread into plains of nearly the same elevation as their summits. An aqueduct, extending upwards of three leagues, conveys the water of the wells of Gana and Guman to the town of Ameimé;—which he describes as, in fact, 'a city of cisterns.'

'Every house appears to have had one of its own; and besides these, there were public reservoirs for watering animals. One could hardly conceive, without having seen it, but especially without having felt the necessity of the thing from the general appearance of the country, the great care bestowed on the arrangements of this town, with a view to the principal purpose for which it was intended to provide, and the ingenuity with which the waters of the aqueduct, during summer, and those of the neighbouring ravines, during the rainy season, were conveyed to their destination. At the present day, as every thing is in a state of ruin, the traveller feels still more forcibly, from the absence of the element of which he stands so much in need, the great skill and perseverance of the people who established this halting-place.'

M. Laborde subsequently descended into the valley of Jctoum, and noticed several remains of fortified buildings which defended the pass; and in one place, a large wall, which he sup-

poses to have been that of Hadeid, already referred to, leaves only a narrow passage. From Akaba, our Traveller pursued his route, by Wady Saffran to the convent of Mount Sinai; but this part of his route presents nothing very novel or interesting; and we shall here take leave, therefore, of a volume which, though somewhat deficient in the qualities of compression and precision, is replete with picturesque and historical interest, and sheds some valuable light upon an obscure portion of Biblical topography.

Art. II. *Lectures on the chief Points in Controversy between Protestants and Roman Catholics.* By the Rev. John Young, M.A., of Albion Chapel, Moorfields. 8vo., pp. viii. 420. London, 1836.

‘WHERE people are Catholics only in form, as in France and parts of Germany; where they derive great gains from Protestants, as in Italy; where there are few Protestants, as in Spain and Portugal; or few Catholics, as in England and Scotland; the spirit of the Roman Catholic religion remains quiescent. But give it the power, and let it either hope to gain, or fear to lose the ascendancy, and it has never yet failed to exhibit itself in its genuine colours. It was never more intolerant than it is in Ireland at the present moment.’

We have transcribed this very remarkable passage from an article on the state of Ireland in the *Quarterly Review* for April last, (No. cxi. p. 267,) because it shews too plainly to be mistaken, that Church of England Protestants, or that large and influential party who arrogate to themselves the character of Church of England men *par excellence*, have only a territorial quarrel with the Roman Catholic religion, being well content that it should remain undisturbed within certain geographical limits. In France and Germany, Italy, Spain, and Portugal, England and Scotland, Popery is harmless, quiescent, tolerant; and, as it would seem, for opposite reasons; either because it has the undisputed ascendancy, or because it has no ascendancy at all. So that it comes to this; that the only part of Christendom in which Popery is not quiescent, is, where it is politically depressed, where its votaries are some millions of half-starved paupers; that the only country where it acts out its *intolerant* character, is, where the government, the political ascendancy, the territorial wealth, the church revenues, are all on the side of Protestantism. This is marvellous indeed. Ireland is the only country in Europe in which Popery, though politically powerless, is to be dreaded for its intolerance; and this because it is *not* dominant—because it is not the religion of the State, as in Germany and Italy, but the religion of the people. Who does

not see that, according to the shewing of this Quarterly Reviewer, the establishment of the Protestant Church in Ireland is the exciting cause of the intolerance of Irish Popery?

That this is pretty near the truth, we sincerely believe; but we differ *in toto* from the Reviewer as to both his facts and his conclusions. For a display of the true spirit of the Roman Catholic religion, in all its genuine colours, we should look to those countries in which it enjoys, as in Austria, Italy, and Spain, the political supremacy. We have yet to learn that Intolerance was ever disarmed by the enjoyment of power. We have heard of a church, whose prelates could contend for the 'liberty of prophesying' during her temporary depression, but which, on recovering the political ascendancy, immediately set herself to crush that liberty, and to bind and manacle the ministers of Christ. That Popery is essentially and unchangeably intolerant upon principle,—intolerant of the claims of other churches,—intolerant in its judgement of all persons without the Romish pale,—and intolerant in its pretensions to absolute submission on pain of both civil and spiritual penalties,—we need not the testimony of Father Dens to inform us. But the penal laws of Ireland—which rival in atrocity those of any Romish code—were not the work of Papists, nor were they directed against Protestants. And, not to cite other examples from history,—not to refer to the Protestant Inquisition of the Star Chamber,—this fact is sufficiently evident to all who can read the lessons of the past, that it is not religions, but establishments, which persecute.

Had we no other knowledge or experience of the character and tendencies of the Romish faith, than the state and history of Ireland furnish, Popery might be, for any thing which could be proved to the contrary by its operation there, a very tolerant, peaceable, and politically harmless creed. The cruel injustice and oppression with which the Irish people have been treated by their rulers and their landlords; their squalid poverty, the prevailing popular ignorance, unchecked by any attempt to introduce, till very lately, a scheme of national education,—the exasperating effects of the tithe system, and the narrow and exclusive policy adopted towards the bulk of the Irish nation—would sufficiently explain all that is to be lamented and deprecated in the present state of Ireland, without taking its religion into consideration at all. We do not mean to say, that the mongrel superstition of the Irish vulgar has not exerted a demoralizing and a disturbing influence, in combination with other elements of social disorganization. But we do say, that it is impossible to judge fairly of the spirit of any creed or religion under such circumstances;—that Popery cannot be tested by its supposed effects in Ireland, those effects being identified with political causes which reflect no honour upon Protestantism. Nor can we feel assured, that six millions

of Irish Calvinists, or Cameronians, would have given the Government less trouble, under similar treatment, than as many millions of poor, half-starved, illiterate Irish papists. Of this, however, no doubt can be entertained, that both the Protestant landlords and the Protestant clergy of Ireland, would much rather have had Papists to deal with, than any other class of dissenters; since not even a *Regium donum* of tenfold amount could have reconciled any denomination of religionists accustomed to the exercise of the rights of conscience, to remaining the trampled and despised *pariahs* of the social system.

Protestantism in Ireland is not a creed, so much as a caste; and Popery, there, is less a religion than a national tradition. The Roman Catholic population 'love it,' says Bishop Jebb, 'as the faith of their fathers; they would fight for it, as the religion of Irishmen.' How are they to be weaned from such a religion by itinerant declaimers, hand in hand with tithe proctors? Major Denham tells us, that the Mohammedans of Central Africa, being restrained by the Koran from making slaves of true believers, take care that the work of conversion and conquest shall not proceed too far; contriving always to have some *kerdy* (heathen) countries, into which they may lawfully conduct their *graxxies*, or slaving expeditions. The Irish papists are the *kerdies* or *kaffers* of their country, whose conversion to Protestantism would have deprived the Church of England *moslem* of a similar excuse for penal statutes, coercion bills, and tithe *graxxies*. And it is under circumstances such as these, that the Tory writers are found arraigning the Irish Roman Catholics for *intolerance*!

The spread of Popery in any direction must be viewed by every enlightened Christian as both a moral and a political evil, and one that deeply affects us as Protestants, but less as a cause for alarm, than as a ground of reproach:—for never yet has the religion of the crucifix, the rosary, and the scapular, any more than that of the Koran and the sword, been able to stand before the Bible. That Popery is losing its hold on the Irish population *as a religion*,—that the age of blind obedience to the priest is passing away,—that auricular confession is on the decline,—that confession is neglected; and excommunication in many cases braved,—that a spirit of inquiry and of reform has begun to manifest itself within the Romish pale,—in short, that political feeling, more than religious attachment, is the bond that at present connects the millions of Irish Catholics in apparent unity of creed and purpose,—are facts which are every day becoming more undeniably evident. And were the political impediments to the conversion of the Irish people to a Scriptural Christianity removed, we feel strongly assured that the moral revolution would advance with unexampled rapidity. Without rashly interpreting the undeveloped designs of Divine Providence, may we be al-

lowed to cherish the hope, that Popery has thus been permitted to grow up in Ireland to so formidable a shew of strength, under the fostering shadow of a Protestant Establishment, in order that the power of the Gospel may hereafter be more signally manifest in triumphing over this doubly entrenched mass of inveterate error and national prejudice, of wily priestcraft and popular delusion? If Austria is 'the last crutch of the Papacy,' on Ireland rests the last hope of the fallen priesthood of Rome, to recover the ground lost at the Reformation. In Ireland alone, Protestantism, in that form of it which is allied to the State, is yielding to Popery. And yet it is precisely in Ireland that, were the causes of political agitation removed, the apparent progress of the Roman Catholic religion would, in our view, afford the slightest ground for real alarm.

The spread of Popery in England is a circumstance fraught with much more serious considerations, for reasons to which we have adverted in a former Number*. In Ireland, it has spread, owing chiefly to negative causes;—the neglect of the people, the want of education, the deficiency of evangelical instruction, the rapid multiplication of a pauper peasantry,—added to the hatred inspired by Protestant misrule and oppression. It has spread almost exclusively, too, among the lower classes; and, as regards its vital strength, has spent itself as it spread. In *this* country, excluding those towns which have received a large influx of Irish Catholics, and in which Popery has been apparently increased simply by transplantation, it has spread chiefly among the upper classes; and spread in that mitigated, insidious, and fascinating form, in which Romanism discovers so close an affinity to High Church of Englandism. Between the Anglican theology of 'the *Oxford Tracts*' and the Romanism of Chaloner and his specious school, there is very little essential difference. The 'fearful High-Churchism of some of the evangelical clergy in 'England', which Mr. Hargrove refers to in his "Reasons for Retiring from the Established Church", is, indeed, an ominous indication, viewed in connexion with the 'Oxford Popery.' The Protestantism of the higher classes has never formed more than a slender partition between them and the Catholics of their own order and party; and the Continental travelling, intercourse with foreign Catholics, and intermarriages with Catholics, concur to weaken an exclusive attachment to the Protestant Church. Once let the Roman Catholic religion become *fashionable* in this country, and the young Oxford-bred Conservatives would go over to the 'ancient faith' in shoals. Such a turn in affairs is by no means beyond possibility; and in this consists the real danger,

* Eclectic for Jan. *Art. I.*

the only danger which threatens Protestantism in this country. Nay, it is quite conceivable that, at no remote period, Irish Popery might be rapidly losing ground before the advance of education, and the spread of Scriptural light, and the working of the principles of the Reformation *within* the Romish communion; while, in England, a defection from the Reformed faith should be simultaneously extending among the educated classes, and matters be ripening for a compromise and alliance between the two Churches, which, *out of Ireland*, are found agreeing so well together; for, 'with respect to the Romish Church', the Anglican primate has recently declared, 'it is in many respects the same as our own.'

It is notorious that extraordinary efforts are being made by the Roman Catholics at this moment, to increase the number of their votaries in this country; and the press, as well as the pulpit, is actively and insidiously employed by the spirit of propagandism. Dr. Wiseman's lectures in the metropolis have attracted crowded auditories; and we have reason to fear that many ill-informed young Protestants have been caught in the sophist's toils. To counteract these efforts was, we believe, the immediate design of Mr. Young, in delivering his lectures in the immediate vicinity of the Roman Catholic chapel in which Dr. Wiseman pleaded in defence of anti-Christian error and spiritual despotism. The Preacher disclaims, in his Preface, and we are sure most sincerely, all political motives for engaging in the controversy,—'all connexion with any party, religious or political; and above all, would he consider it humiliating to be identified with that party who, in their hostility against Roman Catholics, with the name of Protestants, seem to manifest all the envenomed and rancorous spirit, and all the intolerance which ever disgraced the worst times of Popish domination.' With a frankness and sincerity that do him honour, Mr. Young disclaims all 'sympathy with those who denounce the religious opinions of any class of their fellow-countrymen, only to maintain a political ascendancy, abhorrent alike to the genius of Christianity, and to sound principles of civil freedom.'

'But,' he continues, 'by how much I am opposed to this sect of religious partisans, by so much am I concerned that the momentous questions between Papists and Protestants should be left in their hands only to be mangled and destroyed. *Roman Catholics are certainly not idle.* They are taking every advantage, *as they have a perfect right to do*, of the present movements in the religious and the political affairs of this country, for the purpose of recommending their distinctive opinions; and it has been to me a matter of deep regret, that, in such a crisis, Protestants should be inactive, or should suffer those to be most forward, whose political intolerance must seriously prejudice whatever religious principles they advocate.'

Mr. Young proceeds to express his solemn conviction, grounded upon 'not a few melancholy facts' within his own personal knowledge, 'that the tenets of Popery are extending beyond what Protestants in general are disposed to credit;' and his persuasion, 'that, along with great ignorance of the real character of these tenets, there is a prevailing disposition to regard them 'with a less unfavourable eye.' This disposition is the natural result of the re-action produced by the detection of the gross misrepresentations and vulgar calumnies by which certain Protestant advocates have sought to justify their political intolerance. The cause of Truth must needs suffer, when falsehood is employed as its advocate. Besides which, the undue stress laid upon the persecuting spirit of the Romish Church,—a spirit known to be by no means peculiar to that Church,—has a strong tendency to divert the public mind from those inherent and essential features of the Romish apostacy, which justify its being represented as 'the very chief device of Satan to beguile and to ruin the souls 'of men.' We have no objection to raise against the republication of Fox's Martyrs. Our children ought to be instructed in the records of the Church, and in the examples of those who were faithful unto death, in the struggle with spiritual despotism. But let the whole truth be told, and the reign of Elizabeth will not exhibit a very shining contrast to that of her predecessor and sister despot. If, however, we would inculcate an intelligent and salutary detestation of the soul-destroying errors of Romanism, it must be by other means than harrowing up the feelings with the recital or representation of the tortures and cruel sufferings inflicted by Popish persecutors of other days. It must not be forgotten or concealed, that Protestants also consigned their fellow Protestants to the stake, the gibbet, and the dungeon.

The Lectures before us are excellently adapted to give a clear and adequate view of the true character of the Romish tenets, and to produce a salutary religious impression. As delivered, they are stated to have been instrumental in the conversion of more than one individual; and we trust that still more extensive good will accrue from their publication in this form. The Lectures are sixteen in number, on the following topics. I. Introductory. II. Indulgence and Absolution. III. Auricular Confession. IV. The Authority of the Church. V. Alleged Insufficiency of Written Revelation. VI. The Sacrifice of the Mass. VII. The Popish Doctrine of Justification. VIII. Doctrine respecting Venial and Mortal Sin. IX. Purgatory. X. Supremacy of the Apostle Peter. XI. Headship of the Pope. XII. Intercession of Saints and Angels. XIII. Veneration of Images and Relics. XIV. and XV. Doctrine of the Sacraments and Transubstantiation. XVI. Concluding Lecture.

The subject of Indulgencies is first discussed, because out

of the sale of these arose the controversy which gave birth to the *Saxon* Reformation, although not to the Reformation itself. Mr. Young at once admits the substantial correctness of the ingenious account of the origin of Indulgencies given by Dr. Wiseman; and this may be granted for argument's sake, without affording the slightest vindication of the Popish doctrine and the Popish practice. They would seem to have had, however, a more ancient and *classical* origin. Among other indecent plans for raising a revenue to which the Emperor Vespasian had recourse, he is represented by Suetonius as selling absolutions to persons charged with crimes, whether innocent or not*. The imperial prerogatives of the *Pontifex Maximus* of heathen Rome have, we know, been for the most part assumed by the Papal Pontiffs; and the precedent above referred to is far more likely to have suggested the traffic in ecclesiastical pardons, than the alleged custom of shortening the operation of church censures at the intercession of martyrs. After exposing the true character of the Papal dogmas of absolution and indulgence, Mr. Young thus forcibly contrasts the moral tendency of this fundamental article of the Romish misbelief, with that of the faith which purifies the heart.

‘Only bear in mind, that whilst, according to the Popish belief, original sin is completely washed away in baptism, all sins committed afterwards, of whatever kind, are forgiven in absolution, and perfect safety from eternal punishment in hell is obtained.—Bear in mind, that if, besides this, there be what is called temporal punishment, consisting of penances and mortifications here, and of suffering in the fires of purgatory hereafter; this is completely provided against by the *system of indulgences*.—Recollect, that by only passing through a certain form, both *absolution* and *indulgence*, freedom both from eternal and from temporal punishment, may be purchased at any time for a small sum.—Recollect the fact, that in the article of death the sentence of absolution is pronounced on all, and that then the priest not only can acquit even from those sins from which, in other circumstances, none but the Pope can release, but that he is actually in the most solemn manner bound to exercise this power, and to give plenary absolution.—Combine the two dogmas of absolution and indulgence, and let it once be known that by only submitting to certain forms we may purchase complete deliverance from all the painful and the alarming consequences of transgression, deliverance from present and from future punishment. Let this once be the thorough conviction of any mind; let it once become the general, the universal belief, and how do you undermine and overturn, at one fell swoop, the firmest bulwarks of holiness! how do you throw wide open the flood-gates of iniquity, and allow a dark, and destructive, and resistless torrent to

* ‘*Nec reis, tam innoxiiis quam nocentibus, absolutiones venditare cunctatus est.*’ Cited in Blunt's “*Vestiges*,” p. 191.

deluge the world. Reasoning on such a point seems to be utterly misplaced. A doctrine which holds out to men, while the love of sin in their hearts is unsubdued, the certainty of plenary forgiveness, must be a tremendous encouragement to wickedness.

'The secret force of conscience is proverbial. It is a force from which the most obdurate and the most depraved cannot shake themselves loose. They are often, by this invisible but irresistible power, driven from crime, in spite of themselves. But let this power be given to the winds; let the voice of conscience be hushed and flattered into silence; let men know that they can at any time secure perfect safety here and hereafter; and what must be the consequence, but that they will plunge headlong, without one movement of hesitation, and without one feeling of remorse, into all the vices which they love, or to which circumstances may tempt them? Here then is a doctrine of the Roman Catholic Church at the very outset, which is slaying its thousands and its tens of thousands! Here, as on the altar of some bloody demon, whole hecatombs of human beings are offered up! Here is one of the master-devices of the arch foe of human kind, by which he is peopling his gloomy territories, and by which he is seducing multitudes to share with him in his destiny of eternal wretchedness and despair. The love of truth, love to our fellow men, the love of Christ, constrain us to "cry aloud and spare not, whether they will hear, or whether they will forbear."

'And wherefore any such contrivance, even were it not so ungainly in itself and so widely separated from the doctrine and the genius of Scripture, when the Lord Jesus Christ, by his incarnation and his suffering, hath accomplished all that is necessary for our salvation? "In Christ we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." There is a divinely appointed method for obtaining full and everlasting pardon of sin, but it is wisely guarded against those dangers and evils which are inherent in the clumsy artifice of indulgences. There is pardon, but it is pardon placed on such a footing as to attach to it all the salutary effects of punishment. There is safety, perfect and infallible safety, but it is safety secured by such means as awaken the liveliest and strongest impressions of danger. Conscience is completely pacified and set at rest, and yet it is quickened into keener sensitiveness, and it is armed with more formidable power. The motive of love and of gratitude is brought into full and invincible operation, and yet the motive of fear is preserved in all its undiminished strength. In one word, God appears as the God of love, but he appears at the same time, holy and inflexible, a God of vengeance: "Mercy and *truth* are met together; *righteousness* and peace have embraced each other."

'Strong in those safeguards, not of human but of divine contrivance, by which the doctrines of revelation are protected from abuse, I would now proclaim the unlimited efficacy, the unconditional freedom of the grace of the Lord Jesus Christ. Hear the words, not of man, but of God, from his holy word:—"The blood of Jesus Christ, God's Son, cleanseth us from all sin." This is, indeed a fountain, a treasury of merits, which we can never extol too highly, and which can never be exhausted. This is a fountain, in the keeping and under

the control of no Pope, no priest, no human being; a fountain for sin and uncleanness, open to all without exception. Salvation through the blood of the cross; my fellow-men, reconciliation with an offended God, are before you! There are the amplest and the freest invitations to all! We are even commanded and implored to accept of eternal life through Christ.' pp. 42—46.

Auricular Confession is the next subject,—that mainspring of the ghostly power of the priesthood, and fearful engine of corruption. Mr. Young has, perhaps, somewhat too rapidly disposed of the Romish arguments in favour of the practice, drawn from certain texts of Scripture; and the much misunderstood passage, John xx. 23, demanded a more careful and distinct exposition, as it is the stronghold of those parties in the Anglican, as well as in the Romish Church, who contend for the doctrine of sacerdotal absolution, as asserted in the office for the Visitation of the Sick. Mr. Young admits that individuals whose consciences are burdened with guilt, do well to make a confidant of their religious instructor.

'If there be any meaning in the office of a minister of Christ, and if the man be at all worthy of the place which he holds, to him, undoubtedly, the diseases of the soul should be made known, and the secret wounds that rankle and fester in the heart, should be laid open. Not to speak of the relief which would necessarily be obtained by thus unbosoming our hidden troubles and griefs, and experiencing the sympathy and the prayers of a man whom we respected and loved; it is the very business of a Christian minister to act, under Christ, as a spiritual physician, to probe every wound to the bottom, and either to cause it to bleed more profusely, or to pour into it the healing balsam. Would that the ministers of the Lord Jesus were regarded more in this light! Would that we were beset and importuned, from day to day, by persons under religious concern! Would that, in the room of deep and wide-spread insensibility, we oftener saw the proofs of a troubled conscience, and of a mind awakened to the fearful enormity of sin, and to the certainty of future wrath! Would that we could see more of the sincerity and the fervour and the power of true religion, and that the scenes of the day of Pentecost were transacted in these times, and that, in place of a solitary individual here and there, multitudes were pierced in their consciences, and forced to cry in agony of soul, "What must we do to be saved?"

'All this do we say without one feeling of hesitation. But this neither is, nor is any thing like, auricular confession. We speak of Christians voluntarily having recourse to their religious guides. But the Popish doctrine is, that every Christian is bound, as a solemn duty, to confess to his priest all his sins, even those that he would fain keep within his own bosom: and this, in order that the priest may sit as a judge, and may determine authoritatively upon his case, and may appoint a certain punishment, and pronounce sentence of absolution, a sentence which he can plead before the bar of God. This is the doc-

trine, and you may well inquire, where is the authority on which it rests? where is the command in Scripture, or where is the scriptural example by which it is countenanced?

'Roman Catholics direct us to the words of the apostle James, chap. v. ver. 16, "Confess your faults one to another." We should have thought that here nothing could be found to support secret confession, or confession to a priest; and that the apostle plainly alluded to the duty of Christians mutually acknowledging and confessing their faults. But in the Rhemish translation of the New Testament—the translation approved and adopted by Roman Catholics in this country—we have a note to this effect: "'Confess your sins to one another,' i. e., to the priests of the church, of whom the apostle speaks in the 14th verse." The statement is not worth serious observation, and I cannot but say, that it appears to me a piece of awkward dishonesty, which ordinary feelings of candour, or even a sense of shame, should have prevented from being ever put forth.' pp. 53—55.

In the passage in question, St. James has been supposed to refer especially to the confession of wrongs against others,—confession to the injured party in order to reconciliation. Calvin, however, rejects this comment, observing, that mutual intercession is here united with mutual confession; and that the confession enjoined is in order to obtaining the assistance of the prayers of our Christian brethren;—a sense which harmonizes with the direction in 1 John v. 16. The inquiry as to the nature and practical use of the duty is a very interesting one, not merely in its bearing on the Romish controversy. There are Protestant confessionals. The practices observed in the class and band meetings of the Wesleyan Methodists, Bishop Jebb remarks, speaking of those in Ireland, correspond very closely to the auricular confession of the Romanists. And in certain religious circles, the practice of mutual confession of sin, oral and epistolary, is carried to an extent which renders it of very questionable utility.

We cannot refrain from taking this opportunity of directing the notice of our readers to an admirable little tract on "Letter Writing," by the accomplished writer known as Charlotte Elizabeth*, in which this practice is made the subject of some very judicious cautions. We make no apology for introducing a paragraph or two, by way of digression, in this place.

' "But, Brother, is not this commanded us, 'Confess your sins one to another, and pray one for another, that ye may be healed?'"

' "Yes: and I know no privilege of Christian communion, more sweet or more profitable than that. We do so, in a manner, in our public worship; as also in private, it is a wholesome and encouraging exercise, when pursued in unfeigned humility, and with the single de-

* "Letter Writing, by Charlotte Elizabeth." Second Edition, 32mo. Dublin, 1836.

sire of obtaining, at the Lord's hands, pardon and help. But do you not perceive a vast difference between calling a chosen friend into counsel, and, after apprising her of your particular need, uniting in solemn supplication for divine aid; and sitting down to write out a long complaint of your increased corruptions, to one who may or may not be a fellow-helper in prayer, according to your immediate wants; and who, in fact, may rather solace herself under her own indwelling sins, by a view of your equally bad plight, than afford you any succour; and, lastly, whose prayers cannot stand to you instead of your own. In one sense, we must bear one another's burdens; but do not forget, that, in an equally important sense, every one shall bear his own burden."

"You have made one remark," said Mr. Clay, "that deserves very serious consideration. I doubt not but many are lulled, in a great measure, to repose, when they ought especially to be up and doing, by the exposure of those things which others are so ready to reveal. We find that the most eminent servants of God have ever been the readiest to acknowledge themselves unprofitable; and because they, with all their zealous striving, could not attain to perfection, we are too often willing to sit down under a load of unresisted sins, and console ourselves with their confessions. In other words, we hear industrious gardeners regretting that in spite of their daily and hourly care, in plucking up every weed as it appeared, they found the weeds would continue to spring forth; and we take encouragement from this, to let our gardens be overrun with weeds of every description, flourishing, and going to seed, because we have the experimental assurance of our diligent neighbours, that the race can never be utterly extirpated."

* * * * *

"But surely," said Mrs. Williams, "the church finds abundant encouragement and consolation from those sweet exercises of sanctified spirits, thus left on record."

"Well, I don't deny it; I merely give an individual opinion in answer to a direct question of yours. I see Christians publicly appealing to a very high standard, and, too generally, resting content with a very low one. I have turned the matter much in my mind, and am disposed to attribute it, in no small degree, to their habit of 'measuring themselves by themselves, and comparing themselves among themselves.' Which habit I believe to be much fostered by the indulgence of spiritual egotism, on paper."

"But tell me," asked Mrs. Williams, "should we not often droop, if we had not those recorded experiences of God's people, to assure us that they also groaned, even as we do, under the oppression of in-dwelling sin?"

"What recorded experiences do you refer to?"

"Those contained in the confidential letters and private journals of eminent believers."

"So far as the question concerns me, individually," replied Mr. Stanley, "I must say that I find quite enough in those experiences which holy men, writing by direct inspiration, have recorded, to pre-

vent my drooping, as you express it, more than others must do. Besides, my dear sister, we never find St. Paul, or his companions in tribulation, resting in a bare statement of their internal groanings: it is invariably accompanied with the most soul-quickenings encouragements to throw off every weight, to press forward, to fight, to strive, to run; and to these are added, awful warnings of the peril attending an acquiescent frame, when exposed to the buffetings of Satan, and to the risings of that carnal mind, which is enmity against God."

"Now try, Ellen," said Mr. Stanley, "to recal exactly the feelings under which you wrote the letter that we have been discussing. Did you, from your heart, desire that your friend should mourn over you as one whose adoption with God's family was yet a dubious point, and, fully believing the worst that you could say of yourself, fly to the footstool of the Lord, to wrestle for you in prayer, as a brand not yet fully plucked from the burning? Or was there an admixture of self-complacency,—of confident assurance that she would not think half so ill of you as you seemed to wish,—of consciousness that your expressed humility would but tend to exalt you more highly in her estimation, and would also, probably, be held forth as a beautiful pattern to others, not so far advanced in Christian attainments? Don't answer me. I have proposed a query for you to follow up in private; and may the Spirit of truth guide us all to an impartial judgement of ourselves, even as we appear in the eye of the Omniscient!"

Letter Writing, pp. 26—45.

But if the practice may be thus abused, even among Protestants, by mistaken or morbid piety, of what unutterable evils must it be the fertile source, when Confession is a compulsory disclosure to a sacerdotal official, who may be the most profligate of men, and whose very interrogatories may become the vehicle of corruption! We need not speak hypothetically. The testimony of Mr. O'Crolly, Mr. Blanco White, and many others, as well as the penal rescripts issued to regulate the practice, sufficiently attest the demoralizing effects of the Confessional, which must be regarded as one of the most abominable and corrupting institutions of Popery.

The Authority of the Church is the topic of the fourth lecture; and upon this point, the dispute scarcely lies between Protestants and Papists, as such, since the Church of England claims a similar authority, the nature and limits of which are still matter of controversy. 'That which the Church by her ecclesiastical authority shall publicly define to be true and good,' is Hooker's language, 'must in congruity of reason overrule all inferior judgements whatsoever.' In this position may be detected the fallacy which lies at the foundation of all pretensions to authority in controversies of faith. The historical authority of a record, the authority which is evidence of a fact, is confounded with the authority of a law, which is a political authority,—that of command, not of evidence. St. Paul and Tacitus

may alike be adduced as authorities for a fact; and the qualities of veracity and credibility may attach in common to their testimony. But here lies the distinction between them. The inspired authority, in addition to the character of a record or historical testimony, has also the force of a rule of faith, a law of moral obligation, attested by miraculous sanctions of its Divine character. Now that Tradition possesses a degree of *historical* authority,—that the Church may be a credible witness to certain facts,—that evidence of high probability may attach to the testimony of ancient fathers,—no one will dispute; and were this all that is implied by the authority of the Church, there would be no ground for vehemently protesting against it. But *this* authority appeals to every man's private judgement, and invites even a sceptical examination, instead of precluding or over-ruling it. Not so the authority contended for by the Romanists and the Anglican High-churchmen, which is the authority of a rule of faith, but of an uninspired and fallible rule, and therefore a spurious and usurped authority, neither satisfactory to reason nor binding on the conscience,—claiming obedience without faith, or credulity without evidence. Historical records and ecclesiastical documents may establish *facts*: political authorities may institute *laws*: but religious truth admits of no other law or proof than the Divine authority and the inspired testimony. The Scriptures, therefore, must be the only rule of faith to a true believer.

The fallacy which lies in the ambiguous meaning of the word authority, is not, however, the only source of error on this subject. Men who have not religious faith, or whose faith, if sincere, is unenlightened by sound scriptural knowledge, unable to discriminate the true evidence from the false, are glad to feel themselves taken by the hand, though it is by a blind guide, who conducts them to a resting-place in the maze of scepticism, which they mistake for the goal of their inquiries. Welcome is the proffered authority of the Church to one who wishes to repose upon a creed, and has not been directed to the Great Teacher who invites all the weary and heavy laden to learn of him, that they may find rest to their souls. The experimental evidence of Christian truth, which is the highest reason of faith to the heart, being undiscerned, the Rule of faith itself becomes involved in so much apparent uncertainty, that the decision of human authority seems preferable to bewildering doubt. Such we believe to be the natural progress by which many individuals have passed over from uninformed scepticism to the extreme of implicit faith; and the Romish Church numbers them among her most zealous and bigoted converts.

We have been less satisfied with the Lecture which has suggested these remarks, than with any of the series, not on account of any thing which the Preacher has advanced, but because, as

we have intimated, it does not meet the difficulties of the subject. In the following lecture, on the Insufficiency of Written Revelation, we meet with an assertion which seems to us much overstrained. The Roman Church, it is remarked, has virtually laid aside the Bible altogether as the standard of faith, in preferring a mere Translation to the inspired Originals. The preference given to the Vulgate is certainly alike unreasonable and presumptuous; but some Protestants have discovered scarcely less obstinate prejudice, in preferring to the genuine Hebrew and Greek text, as ascertained by careful collation, and established by all the evidence of which the case admits, the faulty readings of a received text or authorized version. This affords no excuse for the Papal anathema levied against all who reject the Apocryphal additions imbodyed in the Latin Canon. Still, it is going too far to charge the Romanists with rejecting the Scriptures as a standard by adopting a venerable though defective Version as an adequate or authorized representation of the Originals. The main object of the lecture, however, is to expose the fallacious and dangerous dogma respecting *Unwritten Traditions*; a dogma altogether subversive of the Inspired Standard.

We pass over the next lecture, on the Mass, as not calling for any particular observation, in order to extract from the succeeding one, on Justification, some further specimens of the Preacher's able and impressive manner of handling the various topics of religious debate. The following is the exordium.

'It was a common saying of the great German Reformer, which showed how thoroughly he had penetrated the nature of that system which he opposed; that every man carries a Pope within himself. And in truth, the whole strength of Popery, the grand secret of its growth, and of the mighty hold which it has acquired, and which it has retained through so long a course of ages, upon the minds of men, lies here; that it is, throughout, completely adapted to the taste and to the dispositions of our fallen nature. However some may talk of man being naturally a religious being—and we admit the fact to a certain extent—it is not the religion of the Bible, not the religion of the cross of Christ, which is in any respect congenial to his natural belief and inclinations. So far from this, between the spirituality of religion and the innate bias of the human heart, there is an opposition the most deep-rooted and inveterate, and which can be overcome by nothing short of an omnipotent agency. Hence the power of a system which, forsaking the simple institutions of God, addresses itself to the eyes and to the ears of men, and captivates the imagination through the medium of the external senses! Hence the power of a system which, in the room of direct intercourse with God, and of the inward worship of the heart, to which the carnal mind is utterly averse, has substituted the pomp and the solemnity of external ceremonies. But the master-stroke of Popery, that which aims at the key-stone of the glorious arch of revealed truth, is when setting aside the humiliating

doctrine of salvation by free grace, she makes the acceptance of man with God to depend, either in whole or in part, on his own holiness and his own works. This is a Popery which grows in rank luxuriance beyond the pale of the Roman Catholic communion; which is to be found, I may venture to assert, within every Protestant church: this is the Popery of the human heart which is born with us, and which grows with our growth, and which leaves something of its taint and of its impress, even upon those who have experienced the renovating influence of the Divine Spirit.' pp. 159—161.

Here again, therefore, the advocate of the Protestant doctrine, of the Article by which the Church must stand or fall, finds himself opposed, not merely to the Romanist, but to a large class of nominal Protestants. Mr. Young has treated the point with great ability, and with conciliatory candour. On the subject of *Sanctification*, he remarks, Roman Catholics and Protestants are, to a certain extent, in agreement.

'We do, indeed, object against much of what, in their opinion, constitutes holiness. We attach no value to the fastings, and mortifications, and pilgrimages, and bodily inflictions, which are in high estimation amongst them; and we believe these to originate in superstitious feeling and in ignorance of the true nature of holiness, and to be not only not required by God, but often most offensive in his sight. But we are in so far agreed, that it is the work of God, and of God alone, to sanctify as well as to justify. We are in so far agreed, that God, in the first instance, must impart his grace to the mind, or, as Roman Catholics speak, must communicate *inherent holiness*,—that he must altogether renovate the nature, and implant holy principles in the room of the unholy dispositions and affections which alone have sway in the unregenerate mind. We are in so far agreed, that *charity*, or *love*, is the principal element and spring of evangelical holiness, and that this charity must be manifested in repentance and hatred of sin, and in all the proper fruits of obedience. We maintain, besides, and it is a point of vital and fundamental importance in this discussion, that justification and sanctification are inseparable, and that the individual whom God justifies, he at the same time sanctifies; and that, unless there be holiness of heart and life, the proper and indispensable fruits and evidences of justification are wanting. But yet withal, we hold that the two processes are essentially and altogether different. In the scriptural meaning of the term, to justify is to *acquit*, to *pardon*; whereas, to sanctify is to make holy: and it is obvious to every understanding, that no two things can be more perfectly distinct. Sanctification is a real change of nature; justification is a change only of the relative condition—the change from the situation of a condemned criminal to that of a pardoned criminal. Justification is purely the act of God, in the capacity of a judge, acquitting and pardoning the condemned sinner. Sanctification, on the other hand, whilst it is in one respect purely the work of God, is yet a work in which the sinner necessarily co-operates, and in which his love, and repentance, and obedience hold an important place. And I am strongly persuaded

that it is here that all the errors of the church of Rome on this momentous subject have originated. Justification and sanctification are inseparably united together; and if it were the salvation of man as a whole that were now under discussion; in other words, if it were asked, How is a condemned, polluted sinner, saved by God? we should unhesitatingly reply, it is not by being justified only, nor yet by being sanctified only, but it is by being both justified and sanctified; in other words, it is not merely by having his sins pardoned, nor yet merely by having his nature made holy, but it is by being at once pardoned and made holy. Justification and sanctification are necessarily combined; and they do, not separately, but together, constitute salvation. Now, looking only to the fact, that the two processes are thus united, and forgetting that they are at the same time widely and essentially distinct; remembering, besides, that human agency holds an important place in sanctification, Roman Catholics seem to have been led to connect human agency in like manner with justification, and to maintain, that the sinner is justified, not wholly on the ground of the obedience and sufferings of Christ, but in part also on the ground of his own satisfactions and righteousness.' pp. 169—171.

After very clearly and explicitly unfolding the Scriptural doctrine, Mr. Young, towards the close of the lecture, combats the objection,—we are sorry to say, not merely a Romish one,—against the doctrine, as leading to licentious consequences.

‘The objectors against the Protestant doctrine conceive that for God to bestow a free and gratuitous pardon, would be at once to take away the strongest motive to obedience that men can feel, and almost to throw open to them the course of disobedience. They cannot understand how good works can be performed, unless with a view to our justification before God. Now it is some consolation to us to know, that this is, in truth, the very objection which was brought against the doctrine laid down by the apostle Paul, and that what we maintain is no other than what we take up on the authority of this inspired apostle.

“Do we then make void the law through faith? God forbid! yea, we establish the law.” Romans iii. 31. In the Divine method of justification, absolutely gratuitous as it is, God has made ample provision against abuse, and secured that not only shall no encouragement to sin be furnished, but that new and more powerful motives to holiness shall be supplied. That faith by which we are justified, is a faith which operates by love, and which purifies the heart; and it is not justifying faith unless it lead to such results. We uphold, with all Scripture, the absolute necessity of good works; but they must be kept in their proper place. They are the consequents, not the antecedents of justification; they are the necessary and indispensable fruit of justifying faith, but they form no part of the ground on which justification is bestowed. And it must be noticed still further, that, in addition to all other influences, the very grace of Jehovah in the method of justification, the amazing extent, the perfectly gratuitous character of this grace, of itself creates a security altogether unexampled. Is there no power in love? Is there no omnipotence in the principle of gratitude?

And has not God, by this wondrous expedient, unsealed the very spring and fountain of all holiness, and laid hold of one of the strongest principles of our nature, and secured its very strongest and most irresistible manifestation? The divinity of the scheme is in nothing so splendidly illustrated as in this,—that whilst God is seen bestowing godlike mercy in a way altogether godlike, the interests of holiness are yet infallibly protected, and even advanced. Man is humbled as he ought to be, and stands in the position of a condemned and defenceless and helpless rebel, before his insulted and outraged Sovereign. But God, of his own ineffable grace, bestows a free and unconditional pardon upon the rebel, and reinstates him into his favour, and confers upon him the privileges of his children.

‘This is the doctrine which in all ages has proved mighty through God, and which has conveyed peace, and holiness, and eternal life, to unnumbered myriads! This is the doctrine which apostles promulgated to the world, and by which they triumphed, and for which they died!—Free, gratuitous justification, through the atonement and righteousness of the Lord Jesus Christ! My soul kindles at the thought of such matchless grace, in which is involved, at the same time, so wondrous a manifestation of wisdom and power! If I have any regret in looking back upon the brief period of my labours, as a minister, the chief is this, that I have not given sufficient prominence to the doctrine of free justification, and that I have not been lavish enough in extolling this corner-stone of the system of revelation. Oh! there is a glorious monotony of preaching, which may it be my highest ambition to attain. It is the monotony of the Cross! the monotony of the glad tidings of great joy to a dying world! the monotony of the song of angels, “Glory to God in the highest, on earth peace, and good-will towards men!” the monotony of the anthem of the redeemed in heaven, “WORTHY IS THE LAMB TO RECEIVE GLORY, AND HONOUR, AND BLESSING; FOR HE WAS SLAIN FOR US, AND HATH REDEEMED US TO GOD BY HIS BLOOD!” pp. 187—190.

In the lecture on the Supremacy of the Apostle Peter, we were glad to find Mr. Young abandoning the forced and untenable interpretation of Matt. xvi. 18, 19, sometimes contended for by Protestants, and admitting the reference to Peter which a sound exposition demands. He proceeds to shew, nevertheless, that the supremacy ascribed to Peter by the Papists is a vain figment,—that his having been bishop of Rome is an idle legend,—and that consequently, the claim of the Pope to the headship, derived from Peter’s supremacy, is altogether untenable. In the eleventh lecture, he combats the notion, that the Church, as a visible society, must have a visible supreme head; denying that the Church of Christ is a visible association. This denial required to be guarded, since the Church is certainly visible in a certain sense, as much as any temporal or political society. The notion of a visible universal head of the Church, he treats as monstrous and absurd. We cannot see that it is more absurd than the notion of a visible national head, or of a head to a national Church.

The headship of the Pope is not more palpably opposed to the declarations of Scripture,—does not more directly trench upon the prerogatives of the One Master and Head, than the headship of the King, for which Anglican Protestants contend. Mr. Young has not noticed this circumstance, which gives so fair a handle to the Romanists; and the lecture, though containing much that is forcible, is less close and irrefragable in argument, than almost any of the others. The following three relate to errors so gross and indefensible, as to require scarcely any other confutation than the mere statement involves. They are judiciously reserved for the close of the course, as exposing the crowning absurdities of a baseless system of imposture. We must transcribe the concluding remarks upon the dogma of Transubstantiation.

‘ The direct tendency of the dogma of transubstantiation is to forward a design which is too obvious to be mistaken, and which seems to be inherent in all the main principles of the Popish church,—the exaltation of the priesthood. It is easy to anticipate with what veneration those must be regarded whom it is believed God employs as the instruments of accomplishing, whenever they choose, one of the most awful and stupendous miracles. I do not say that we have in this the real origin of the dogma; but no one can deny that such a dogma is *calculated* to become an engine of tremendous power in the hands of an ambitious order of men. And can the fact be concealed that such it has actually been? Nay, it admits of no question, as a matter of history, that the dogma has been prostituted to worse than the purposes of ambition and of worldly power,—that it has been a tool in the hands of the grasping and the avaricious,—and that the very mystery of the incarnation, and the very passion of the Redeemer, have been bought and sold for money!

‘ It has been said that Christianity needs some such dogma as this to form a cope-stone of glory to the system, and to connect and to *unify* us with God. It is this dogma (I lately heard it declared from the pulpit of a Popish chapel) which wondrously renews that intercourse between the Creator and his creatures, which had been broken up by sin, and which *incorporates* us with God. And it may be granted that upon the supposition Roman Catholics do indeed *incorporate* themselves with God, and that they do accomplish a union with God, but it is of a gross and material kind. It is not a harmony between the views and the affections of their minds and the will and the heart of Christ; but it is a carnal and a monstrous union of their flesh and blood with the flesh and blood of Christ. Such a union we do not desire, and the very idea we hold to be not only absurd, but awfully blasphemous. But there is a glorious spiritual union between Christ in heaven and his people on earth, compared with which the mere *animal incorporation* of Roman Catholics is ineffably disgusting. There is a union of affection and of will,—an ardent love to Christ on the one hand, and a delightful sense of his love to us on the other,—an intimate and endearing fellowship with him in the exercise of religious affections by us, and in the communication of the tokens and expressions of love by

him! There is such a union and fellowship which is not only permitted, but which it is the very desire of Christ to establish. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I WILL COME IN TO HIM, AND SUP WITH HIM, AND HE WITH ME." pp. 402—404.

It will be seen from our extracts, that these Lectures are at once argumentative and popular, free from all vapid or intemperate declamation, abounding with appeals to the conscience, and never losing sight of the main object, religious edification. We commend them, not only to the perusal of our readers, but to the imitation of those upon whom it more especially devolves, at the present moment, to stand forward as the consistent and politically disinterested champions of the Protestant faith,—with hands clean from tithes,—with minds unshackled by any authority in matters of faith save the Word of God,—and accustomed to the free and unembarrassed assertion of those principles and arguments to which the ministers of Protestant Establishments have recourse only with reluctance and of necessity, in controversy with the Romanist, but upon which Protestant Dissenters can fearlessly take their stand. Let our pulpits, then, bear witness, that while we refuse to join in a crusade against the just political claims of our Roman Catholic fellow-subjects, we have not in any degree declined from that zeal in maintaining and earnestly contending for the pure doctrines of the Reformation, which distinguished our Nonconformist ancestors.

Art. III.—1. *Poetical Remains of the late Mrs. Hemans.* Fcap. 8vo. pp. 321. Edinburgh and London, 1836.

2. *The Last Autumn at a favourite Residence, with other Poems; and Recollections of Mrs. Hemans.* By Mrs. Lawrence. 12mo. pp. 419. Liverpool, 1836.

MRS. HEMANS, if not in all respects the most gifted of the female writers who form so bright a constellation in the sphere of our contemporary literature, surpassed them all in those attributes of genius which characterize the lyric poet. Without possessing the dramatic conception of Joanna Baillie or Mary Mitford, the masculine vigour and depth of thought displayed by the late Mrs. Fletcher, (better known as Miss Jewsbury,) or the fertile imagination of others of our delightful female prose writers,—she outshone them all in her peculiar orbit; and though she wrote too much, and often too carelessly, to sustain in all her compositions the high standard of poetic excellence to which she often attained, her best productions, in her own rich and peculiar vein, rival those of the mightiest masters of English song; while

their exquisitely feminine character justify the remark, that 'the poetry of Mrs. Hemans could have been written only by a woman.' There is much truth and discrimination in the following critical estimate of her productions, from the pen of her Biographer.

'Without aspiring to the vehemence which some writers have mistaken for energy, the poetry of Mrs. Hemans is never languid, even in the depths of its taste, tenderness, and elegance. To the most graceful and harmonious diction, she wedded themes of endless variety,—the outpourings of piety, and love, and friendship,—the delights of the past and of the future,—records of household affection,—lays of patriotism,—and legends of history and romance. She has also given many beautiful and most delicate illustrations of Wordsworth's favourite theory regarding the subtle analogy existing between the external and the moral world; and which has embued the aspects of nature with something akin to sentiment and perception. Nothing can be richer or more glowing than her imagery; yet her pictures are never overlaid with colour; and all her delineations are clear and distinct. Many of her descriptions are ornate, even to gorgeousness; but her decorations are never idle; they are brought in either to act as a foil to simple elegance, or to contrast with the anguish of defeated passion and baffled hope. The whole tone of her mind was poetical, and the most trifling occurrence of the moment,—a word spoken,—a tone heard,—a circumstance of daily life,—frequently formed the germ of what, in her active imagination, was woven into a beautiful and perfect composition. Yet it should be remembered, that, instead of trusting to her natural powers of thought and fancy, she was, through the whole course of her literary career, an ardent and unwearied student. From a course of extensive reading, she enlarged her comprehension with much that was soul-stirring and noble,—with much that was gentle and refined: and if she has not often ventured,—as Wordsworth, Crabbe, and Wilson have so powerfully done,—to descend to the delineation of what is homely in life and manners, it evidently arose from no arrogance of intellect, but simply from such themes being incompatible with the system which she formed for herself, and had resolved to follow out in her writings.

'Over all her pictures of humanity are spread the glory and the grace reflected from purity of morals, dignity of sentiment, beauty of imagery, sublimity of religious faith, and ardour of patriotism; and, turning from the dark and degrading, whether in circumstance or conception, she seeks out those verdant oases in the desert of human life, on which the wings of her imagination may most pleasantly rest.'

In a word, her poetry breathes the spirit of romance, blended with the inspiration of the scenes of beauty which were the home of her affections; but of such feelings, pure and delicious as they are, it cannot be said, that they have 'less of earth in them than heaven.' Her 'sublimity of religious faith' had in it more of picturesque, than of moral elevation; and savoured more of the

choir than of the oratory. A fine enthusiasm lights up her poetry, but it is the enthusiasm of cultivated taste, the play of imagination, the beauty of sentiment, not the fervour of soul caught from the objects of a faith that transcends imagination, or the working of emotions almost too deep and sacred for utterance. Perfectly accomplished and self-possessed, moving every where with grace and dignity, her muse never betrays the agitation of passion, or the weakness of transport, but keeps her 'wonted state,

' With easy step and musing gait,
And looks commercing with the skies,
Her rapt soul sitting in her eyes';—

As if, like 'divinest Melancholy, held in holy passion still,' she could 'forget herself to marble' in the shrine of her own imaginings. No wonder that Mrs. Hemans should find the literature of Germany most in unison with her own style of thought and feeling. 'She took,' we are informed, 'particular pleasure in the writings of Schiller and Goethe; and considered her intimacy with their works in particular, and with the many treasures of German literature generally, as having imparted an entirely new impulse to the powers of her own mind.' But we are anticipating the brief record of her brilliant career.

Felicia Dorothea Browne—that was her maiden name—was born in Liverpool, Sept. 25, 1793. Her father was a merchant, at one time of some eminence, but who, having engaged in too extensive speculations, became involved, and, in consequence of reverses, retired, with his family, into Denbighshire. Her mother, whose family name was Wagner, is stated to have been of Italian descent, although the name is German. She is described as a very accomplished and excellent woman; and to her, Felicia was indebted for her intellectual and moral training, the fruits of which she survived to enjoy in an 'overpayment of delight.' She died at Bronwylfa, St. Asaph, early in 1829.

Brought up in a secluded region where the romantic varieties of sea and mountain scenery are beautifully combined, Felicia, at a very early age, began to display a susceptibility of those impressions of the sublime and lovely in the features of the material world, which exerted so marked an influence upon the tone of her mind and feelings. 'While yet only in her sixth year, she took to the reading of Shakspeare as her favourite recreation; and such was the retentiveness of her memory, that she could repeat pages of his most striking scenes, as well as many passages from our best poets, after little more than a single perusal.' This early love of poetry naturally gave birth to imitative efforts; and, in the words of her friend, Mrs. Lawrence, 'she added another example to the rare and splendid one exhibited by Lord

‘Byron, of a precocious mediocrity which shot forth subsequently ‘with all the vigour of genius.’ A volume of her childish poems, with designs of her own, was published by subscription, at St. Asaph, in 1806, when she was, consequently, in her thirteenth year.

‘When some critic, “expert in breaking a butterfly upon a wheel,” had launched out, in the oracle of the age, against these childish effusions, their little Author was put to bed for several days, weeping and heart-sick of vexation and disappointment. This was the first and the last time she tasted the bitterness of criticism; and this castigation (justifiable only by Dr. Parr’s penal code, and his often expressed opinion of its salutary results,) *was* beneficial; it repressed a facility which might have been dangerous or fatal.’

Mrs. Lawrence’s Recollections, p. 291.

The discouraging effect could not have been very deep or permanent, since, we are told by her Biographer, this little volume of her infantine productions, ‘was, in the course of the four succeeding years, followed by two others, which evinced powers ‘gradually but steadily expanding, and which were received with ‘increasing favour by the admirers of poetry.’ None but those who have seen the volumes of letters she received from individuals the most distinguished in the literary world, ‘can imagine,’ says Mrs. Lawrence, ‘the praise and homage that were offered ‘to her, and this while she was still young.’ All this was enough to intoxicate a romantic and beautiful girl yet in her teens; and any judicious friend must have trembled for the result. Gay, sanguine, and inexperienced, she appears to have given away her heart to a red-coat; and in her nineteenth year, was married ‘to ‘one who could never appreciate her,’—Captain Hemans, of the Fourth Regiment.

‘In the ages and situation in life of the parties, there was no disparity; but every prudential consideration forbade their union; and her mother assented to this unfortunate attachment, it is said, only because she dreaded for Felicia the fate of a beautiful elder sister, who had died very young of consumption. It is known that the estrangement which ensued arose only out of one of the least blameable sources of such conventional separations; either from the pressure of worldly cares, or the utter incompatibility of habits and feelings. But whatever censure may be attached to it, must not rest upon Mrs. Hemans, for, upon her mother’s death, her offer to rejoin her husband was rejected. After this, and indeed from the year 1828, they met no more. On this subject, it is believed, she hardly ever spoke; never unless a few words burst from her under the pressure of recent vexation She never complained, but what she suffered from this or other ills, might be gathered from her harassed, feverish countenance,—from the paroxysms of beating of the heart in almost audible pulsations, which used to seize her (as one of her children said,) “after she got her

letters," and which gave melancholy indication of the lurking malady which was so soon to declare itself. She never complained, but what she felt may, perhaps, be traced from her picture of disappointed tenderness in her own "Properzia Rossi."

—"Tell me no more, no more,
Of my soul's lofty gifts! are they not vain
To quench its haunting thirst for happiness?
Have I not loved, and striven, and failed to bind
One true heart unto me, whereon my own
Might find a resting place, a home for all
Its burthen of affections? I depart
Unknown, tho' fame goes with me. I must leave
The earth unknown.—Yet it may be that death
Shall give my name a power to win such tears
As would have made life precious."

Records of Woman.

In the Biographical Memoir, the subject is slurred over by the statement that, unfortunately, Captain Hemans's health, having been undermined by the hardships he had endured in the disastrous retreat to Corunna, and in the Walcheren expedition, was so broken up as to 'render it necessary for him, a few years after their marriage, to exchange his native climate for the milder sky of Italy,'—leaving his wife, as it should seem, to bring up and educate their five boys as she could. We are no friends to the too common practice of exposing domestic details to the public eye: but if biography is to answer any worthy purpose, no facts ought to be withheld by a false delicacy, the knowledge of which is necessary to place the character delineated in a just light, and to give a monitory force to the tale of misfortune. Better that public curiosity should remain altogether ungratified, than that what purports to be a biographical memoir should be given, in which the main and governing circumstances of the individual's history are concealed.

The literary pursuits of Mrs. Hemans rendering it, in the smooth phrase of her Biographer, '*ineligible* for her to leave England,'—that is, to accompany her husband to Italy,—as if she could not have pursued them as well in that country as in North Wales!—she continued to reside with her mother and sister at a quiet and pretty spot near St. Asaph. There,

'in the bosom of her family, entirely devoted to literature, and to the education of five interesting boys, in whose welfare centered all the energies of her mind and heart, she

"Trode in gentle peace her guileless way,"

and won more and more on public regard and estimation. . . . From this studious seclusion were given forth the two poems which first per-

manently elevated her among the writers of her age; the "Restoration of the Works of Art to Italy," and "Modern Greece."

Memoir, pp. xiii., xiv.

The latter of these appeared anonymously in 1817, but had the advantage of being put forth by the fashionable Albemarle Street publisher, and immediately attracted the favourable notice of Lord Byron, of Shelley, and of Bishop Heber. It was noticed at the time in this *Journal**, with cordial praise as a production of 'genuine talent and feeling'; and had the sex of the Author been detected by the Reviewer, it is probable that a still warmer tribute of commendation would have been awarded to the skill and vigour of genius which could impart a sustained interest to the simple and obvious reflections suggested by the trite, though stirring theme, and pursued through a hundred and one stanzas of descriptive and sentimental verse. In 1819, appeared her "Tales, and Historic Scenes," in Verse; to which the name of the Author was attached; a volume which was described, in the notice given of it in our pages†, as 'highly creditable to the taste, and fancy, 'and extensive literary information of the accomplished Writer,' whose talents, it was remarked, were certainly of no common order, and had been successfully cultivated. Other productions now flowed from Mrs. Hemans's pen in rapid succession. Besides the volume just mentioned,

'The Translations from Camoens; The Prize poem of Wallace, as also that of Dartmoor; The Sceptic, The Welsh Melodies; The Siege of Valencia; and the Vespers of Palermo; may all be referred to this epoch of her literary career, and are characterized by beauties of a high and peculiar stamp. With reference to the two last, it must be owned, that if the genius of Mrs. Hemans was not essentially dramatic, yet they abound with high and magnificent bursts of poetry.'

Memoir, pp. xv., xvi.

The period to which these publications belong, her Biographer supposes to have been 'probably the happiest period of her life.' Cheered and animated by the applause now unequivocally bestowed upon her poetical efforts, she continued to occupy herself with literary pursuits, in an uninterrupted domestic privacy. Her talent for acquiring languages was remarkable. She was well versed in German, French, Italian, Spanish, and Portuguese, and had some knowledge of Latin. Her preference for German literature has already been mentioned, as well as that she considered her intimacy with the treasures of that language as having imparted an entirely new impulse to the powers of her own mind.

* *Eclectic Rev.* Vol. X. 2d Series, p. 593.

† *Ib.* Vol. XIII., p. 31.

‘About this time were composed some of those inimitable lyrics,—more especially “The Treasures of the Deep,” “The Hebrew Mother,” “The Voice of Spring,” and “The Hour of Death”. . . . which will find a response in the human bosom till the end of all time.’—*Memoir*, p. xviii.

Mrs. Hemans’s fame had now spread across the Atlantic; and a Reviewer in the Boston Christian Observer (supposed to be Professor Norton) thus speaks, in 1828, of the estimation in which her poems were held in America.

‘“The writings of Mrs. Hemans have been so justly estimated in this country, that any praise now, can be little more than an echo of the public voice. Her poetry, so full of deep sentiment, so pure and elevating, calls up images and emotions like those with which we view the brilliancy of the evening star in the stillness of the summer night. It allies itself to every thing belonging to the better part of our nature.”’

Professor Norton visited England, with his lady, in 1828; and one object which he had in view, was to become personally acquainted with Mrs. Hemans. On his return to America, he exerted himself generously and effectually to secure to her the copyright of the edition of her poems then about to appear. ‘From the immense number of copies previously circulated there, she had never derived any advantage. His and Mrs. Norton’s steady and essential kindness has been continued to her son Claude, now in America.’ We transcribe with pleasure this statement from Mrs. Lawrence’s “Recollections,” as honourable alike to our accomplished countrywoman and to the American Professor,—and reflecting honour on both countries, whose literature and religion are one.

The death of Mrs. Hemans’s mother in 1827, and the marriage of her sister* in the following year, added to the necessity of obtaining additional facilities for the education of her boys, induced Mrs. Hemans to leave St. Asaph, and to fix her residence at Wavertree near Liverpool.

‘Whilst at that place, a favourable opportunity occurred for her visiting Scotland, with the scenery of which she was delighted; and the remembrance of the friends she had made, and the courtesy she had experienced there, was never effaced from her memory. In her journeyings on this occasion, she had the pleasure of forming a personal acquaintance with Sir Walter Scott, Lord Jeffrey, Wordsworth, the

* It was, we presume, *this* sister, Mrs. Hughes, who ‘set so many of her songs to music, with a happiness of effect which so completely echoes their feeling, that it seems to be the result of a kindred unison, such as is sometimes so pleasing in the voices of sisters.’

Author of Cyril Thornton, and other distinguished literary characters. . . . While in the neighbourhood of Edinburgh, her principal sojourn was at Milburn Tower, the seat of the venerable Sir Robert Liston.'

Mrs. Lawrence has given some fragments of letters received from her gifted friend during this excursion, expressive of the gratification she derived from the visit to Abbotsford, Ridal Mount, and Winandermere. They are brief and unstudied, and evidently meant only to convey her feelings to a friend who would sympathize with them. During her stay at Sir Robert Liston's, near Edinburgh, she formed an acquaintance with Mr. and Mrs. Greaves, which induced her to visit Dublin, and eventually to settle there. One inducement was, we are told, to escape from the continual succession of visitors to which she was liable at Wavertree, and to enjoy something more like retirement. At Dublin, her *Hymns for Childhood*, and her *National Lyrics and Songs for Music*, were published. Her constitution, never very strong, now began to shew the effects of the feverish excitement attendant upon a life of unremitted mental exertion and deep anxiety; and the hectic changes which passed over her countenance, too clearly indicated to her friends the insidious disease which was at work within. In Dec. 1834, Mrs. Hemans removed to Redesdale, about seven miles from Dublin, the vacant summer residence of the Archbishop of Dublin, in the hope of deriving benefit from change of air and quiet. She was accompanied by her youngest son, who watched over her with the most devoted affection. Here she remained three months, but without deriving any benefit; and at length, her malady assuming an alarming character, she wrote to Mrs. Whately, expressing a deep sense of their kindness, but stating that she could not conceal from herself that her strength was sinking, and that she had consequently determined upon returning to Dublin, to be nearer her physicians. The following extract from one of her latest letters will be read with deep interest. It is dated Feb. 10, 1833. After referring to Sir Robert Peel's unexpected kindness to her son Henry, in appointing him to a situation in the Navy Office, which, she says, 'filled my mind with joy and thankfulness, and 'lifted a weight of aching anxiety from my heart,' she continues:

' " Well, my dear —, I hope my life, if it be spared, may now flow back into its native course of quiet thoughtfulness. You know in how rugged a channel the poor little stream has been forced, and through what rocks it has wrought its way; and it is now longing for repose in some still valley. It has ever been one of my regrets, that *the constant necessity of providing sums of money to meet the exigency of the boys*:'

education, has obliged me to waste my mind in what I consider mere desultory effusions.

“ Pouring myself away,
As a wild bird, amidst the foliage, turns
That which within her thrills, and beats, and burns,
Into a fleeting lay.”

“ My wish ever was, to concentrate all my mental energy in the production of some more noble and complete work, something of pure and holy excellence, (if there be not too much presumption in the thought,) which might permanently take its place as a work of a British poetess. I have always, hitherto, written as if in the breathing times of storms and billows. Perhaps it may not even yet be too late to accomplish what I wish, though I sometimes feel my health so deeply prostrated, that I cannot imagine how I am ever to be raised up again. But a greater freedom from those cares of which I have been obliged to bear up under the whole responsibility, may do much to restore me; and though my spirits are greatly subdued by long sickness, I feel the power of my mind in full maturity. . . . I have of late * * unkindness, but I shall never despond for these things. The very idea of possessing such friends as ——— and your dear, noble brother, is a fountain of strength and hope. * * * I am very, very weary of writing so long; yet still feel as if I had a thousand things to say to you.

* * * * *

“ With regard to my health, I can only tell you that what I now feel is a state of sinking languor, from which it seems impossible I should ever be raised. I feel greatly exhausted with this long letter, * * so farewell! my dear, dear ———.

Your most affectionate

FELICIA HEMANS.’

After this, she rallied a little,—the treacherous nature of the disease often inducing the most flattering appearances to the very last. On Sunday, April 25th, she dictated to her brother, Major Browne, her last composition,—a

SABBATH SONNET.

‘ How many blessed groupes this hour are bending
Through England’s primrose meadow-paths their way,
Towards spire and tower midst shadowy elms ascending,
Whence the sweet chimes proclaim the hallowed day!
The halls from old heroic ages grey,
Pour their fair children forth; and hamlets low,
With whose thick orchard-blooms the soft winds play,
Send out their inmates in a happy flow,
Like a freed vernal stream. I may not tread
With them those pathways,—to the feverish bed
Of sickness bound. Yet, O my God, I bless
Thy mercy, that with Sabbath peace hath filled
My chastened heart, and all its throbbings stilled
To one deep calm of lowliest thankfulness.’

These touching lines are more indicative of the tone of her mind at this period, than of the distinct nature of her religious views; and we transcribe with more satisfaction on this account, a sonnet, written a few weeks before,

‘ On reading COLERIDGE’S EPITAPH written by himself.

‘ Spirit! so oft in radiant freedom soaring,
 High through seraphic mysteries unconfined,
 And oft, a diver through the deep of mind,
 Its caverns, far below its waves, exploring;
 And oft such strains of breezy music pouring
 As, with the floating sweetness of their sighs,
 Could still all fevers of the heart, restoring
 Awhile that freshness left in Paradise.
 Say, of those glorious wanderings, what the goal?
 What the rich fruitage to man’s kindred soul
 From wealth of thine bequeathed? O strong, and high,
 And sceptered intellect! thy goal confest
 Was the REDEEMER’S CROSS; thy last bequest,
 One lesson breathing thence profound humility.’

Although Mrs. Hemans’s poems contain some occasional and somewhat indistinct references to the doctrines of Christianity, it must be admitted that they are deficient in that tone of Scriptural piety and devotional feeling which would indicate the ascendancy of religious affections in her own heart. Her literary pursuits seem to have led her too far away from the steady consideration of those eternal verities which relate to the objects of faith and the interests of the soul. Towards the close of life, however, as her mind became more weaned from earth, religious subjects acquired a deeper interest. ‘I could wish,’ says her Sister, ‘that some idea might be given of the gradually deepening tone of her character during the last year or two, which, as we now look back upon it, seems to have been a solemn, silently working preparation for that most fitting close. In all the notices that I have seen, this has been either overlooked or coldly or casually alluded to.’ We fear that she was too exclusively surrounded with associates who could neither appreciate nor were qualified to cherish the ‘warmer glow of awakened religion,’ apparent in some of her later productions. Mrs. Lawrence refers us to some touching lines to her Mother’s Bible, as being characterised by ‘a sort of personal and domestic character’ in the feelings from which they must have originated, which renders them peculiarly interesting in this respect.

TO A FAMILY BIBLE.

‘ What household thoughts around thee, as their shrine,
 Cling reverently! Of anxious looks beguiled,
 My mother’s eyes upon thy page divine
 Each day were bent; her accents, gravely mild,

Breathed out thy love ; whilst I, a dreamy child,
Wandered on breeze-like fancies oft away
To some lone tuft of gleaming spring-flowers wild,—
Some fresh discovered nook for woodland play,—
Some secret nest. Yet would the solemn Word
At times, with kindling of young wonder heard,
Fall on my wakened spirit, there to be
A seed not lost ; for which in darker years,
O Book of Heaven ! I pour, with grateful tears,
Heart's blessings on the holy dead and thee.'

Nothing more beautiful than this exquisite sonnet, in our judgement, is to be found in her happiest efforts. But with still greater pleasure we transcribe the brief intimation that, in her last days, she was conversant with the works of an author, who, in the unction and heavenly spirit that pervade his pages, has been thought to come nearest to the inspired writers.

' The evening before her death, she listened with occasional expressions of interest, and even of admiration, to some passages from the works of Archbishop Leighton, which she had desired might be read to her.

' She expired at nine o'clock in the evening of Saturday, the 16th day of May, as if anticipating the Sabbath rest, quite exhausted, and fading away in the tranquil transition of sleep, and it is fervently hoped, without much suffering.'

Mrs. Lawrence's Recollections, pp. 408, 409.

Her remains were deposited in the vault of St. Anne's Church, Dublin ; and a tablet has been erected to her memory in the cathedral of St. Asaph, where those of her mother repose.

We must now indulge ourselves and our readers with a few more specimens of these interesting Remains. We know not the date of the following beautiful poem ; but it was probably among her latest productions.

‘ THE WISH.

‘ Come to me, when my soul
Hath but a few dim hours to linger here :
When earthly chains are as a shrivelled scroll,
Oh ! let me feel thy presence ! be but near !

‘ That I may look once more
Into thine eyes which never changed for me ;
That I may speak to thee of that bright shore
Where, with our treasure, we have longed to be.

‘ Thou friend of many days !
Of sadness and of joy, of home and hearth !
Will not thy spirit aid me then to raise
The trembling pinions of my hope from earth ?

' By every solemn thought
Which on our hearts hath sunk in days gone by,
From the deep voices of the mountains caught,
Or all the' adoring silence of the sky :—

' By every solemn theme
Whereon, in low-toned reverence, we have spoken ;
By our communion in each fervent dream,
That sought from realms beyond the grave a token :—

' And by our tears for those
Whose loss hath touched our world with hues of death ;
And by the hopes that with their dust repose,
As flowers await the south-wind's vernal breath :—

' Come to me in that day—
The one—the severed from all days—O friend !
Even then, if human thought may then have sway,
My soul with thine shall yet rejoice to blend.

' Nor then, nor *there* alone :
I ask my heart if all indeed must die ;
All that of holiest feelings it hath known ?
And my heart's voice replies —Eternity !'

The stanzas ' To the Mountain Winds,' are distinguished by their exquisitely modulated rhythm, ' most musical, most melancholy,' like that of the Eolian choristers whom they apostrophize.

' TO THE MOUNTAIN WINDS.

' Mountain winds ! oh ! whither do ye call me ?
Vainly, vainly would my steps pursue !
Chains of care to lower earth enthal me :
Wherefore thus my weary spirit woo ?

' Oh the strife of this divided being !
Is there peace where ye are borne on high ?
Could we soar, to your proud eyries fleeing,
In our hearts would haunting memories die ?

' Those wild places are not as a dwelling
Whence the footsteps of the loved are gone !
Never from those rocky halls came swelling,
Voice of kindness in familiar tone !

' Surely music of oblivion sweepeth
In the pathway of your wanderings free ;
And the torrent, wildly as it leapeth,
Sings of no lost home amidst its glee.

‘ There the rushing of the falcon’s pinion,
Is not from some hidden pang to fly ;
All things breathe of power and stern dominion,
Not of hearts that in vain yearnings die.

‘ Mountain winds ! oh ! is it, is it only
Where man’s trace hath been that so we pine ?
Bear me up to grow in thought less lonely,
Even at nature’s deepest, loneliest shrine !

‘ Wild, and mighty and mysterious singers !
At whose tone my heart within me burns ;
Bear me where the last red sunbeam lingers,
Where the waters have their secret urns !

‘ There to commune with a loftier spirit
Than the troubling shadows of regret ;
There the wings of freedom to inherit,
Where the enduring and the winged are met.

‘ Hush, proud voices ! gentle be your falling !
Woman’s lot thus chainless may not be.
Hush ! the heart your trumpet sounds are calling,
Darkly still may grow—but never free !’

But the noblest production of the volume is the ode entitled ‘ Despondency and Aspiration,’ which is too long to extract entire ; but we must make room for some of the concluding stanzas.

‘ Return no more, vain bodings of the night !
A happier oracle within my soul
Hath swell’d to power ;—a clear, unwavering light
Mounts through the battling clouds that round me roll ;
And to a new control
Nature’s full harp gives forth rejoicing tones,
Wherein my glad sense owns
Th’ accordant rush of elemental sound
To one consummate harmony profound ;
One grand Creation-Hymn,
Whose notes the Seraphim
Lift to the glorious height of music wing’d and crown’d.

‘ Shall not those notes find echoes in my lyre,
Faithful though faint ?—Shall not my spirit’s fire,
If slowly, yet unswervingly, ascend
Now to its fount and end ?
Shall not my earthly love, all purified,
Shine forth a heavenward guide ?

An angel of bright power? — and strongly bear
 My being upward into holier air,
 Where fiery passion-clouds have no abode,
 And the sky's temple-arch o'erflows with God?

‘ The radiant hope new-born
 Expands like rising morn
 In my life's life: and as a ripening rose,
 The crimson shadow of its glory throws
 More vivid, hour by hour, on some pure stream;
 So from that hope are spreading
 Rich hues, o'er nature shedding,
 Each day, a clearer, spiritual gleam.

‘ Let not those rays fade from me:—once enjoy'd,
 Father of spirits! let them not depart!
 Leaving the chill'd earth without form and void,
 Darken'd by mine own heart!
 Lift, aid, sustain me! Thou, by whom alone
 All lovely gifts and pure
 In the soul's grasp endure;—
 Thou, to the steps of whose eternal throne
 All knowledge flows—a sea for evermore,
 Breaking its crested waves on that sole shore—
 O consecrate my life! that I may sing
 Of Thee with joy that hath a living spring,
 In a full heart of music!—Let my lays
 Through the resounding mountains waft thy praise,
 And with that theme the wood's green cloisters fill,
 And make their quivering leafy dimness thrill
 To the rich breeze of song! O! let me wake
 The deep religion which hath dwelt from yore,
 Silently brooding by lone cliff and lake,
 And wildest river shore!
 And let me summon all the voices dwelling
 Where eagles build, and cavern'd rills are welling,
 And where the cataract's organ-peal is swelling,
 In that one spirit gather'd to adore!

‘ Forgive, O Father! if presumptuous thought
 Too daringly in aspiration rise!
 Let not thy child all vainly have been taught
 By weakness, and by wanderings, and by sighs
 Of sad confession!—lowly be my heart,
 And on its penitential altar spread
 The offerings worthless, till Thy grace impart
 The fire from Heaven, whose touch alone can shed
 Life, radiance, virtue!—let that vital spark
 Pierce my whole being, wilder'd else and dark!
 Thine are all holy things—O make *me* Thine:
 So shall I too be pure—a living shrine

Unto that Spirit which goes forth from Thee,
 Strong and divinely free,
 Bearing thy gifts of wisdom on its flight,
 And brooding o'er them with a dove-like wing;
 Till thought, word, song, to Thee in worship spring,
 Immortally endow'd for liberty and light.'

We know not what to say of Mrs. Lawrence's poetical compositions. To bring them into immediate comparison with those of her accomplished and beloved friend, would be very equivocal kindness. The chief attraction of the volume, she seems to be aware, lies in the Recollections of Mrs. Hemans, contained in the Notes, which form a large portion of it, and for which we feel too much indebted to her to feel disposed to act the cold part of the critic on the present occasion.

Art. IV.—1. *Pastoral Epistle from his Holiness the Pope to some Members of the University of Oxford.* Faithfully translated from the Original Latin. 8vo. pp. 39. London, 1836.

2. *Specimens of the Theological Teaching of certain Members of the Corpus Committee at Oxford.* 8vo. pp. 38. London, 1836.

THESE pamphlets afford a fresh and striking illustration of the phrase we have recently had occasion to employ—'the Popery of Protestantism.' They shew that Dr. Hampden has been the object not only of a base persecution dictated by party-spirit, but of a theological hatred on the part of a nest of Papists, or semi-Papists, harboured by the University, who regard with infinite displacency the learned Professor's advocacy of the grand Protestant principle which recognizes the exclusive authority of the Scriptures as the Inspired Rule of Faith. We had long been aware that Popery lurks, like a malaria, in the marshes of the Isis; nor did we require, for our own conviction, this demonstration, that the Anti-Catholic politician may be a very Romish theologian; and that a jealousy and hatred of the Church of Rome may even be the stronger in those who are the most favourably disposed towards the *creed* of that Church. The High Church party have always been distinguished by their Papistical tenets and their hatred of the Papists, whose creed they naturally strive to make out to be as idolatrous as possible, lest its resemblance to their own should be detected. Aware, however, as we have been, of the character and tactics of High-churchism, we were scarcely prepared for the undisguised Anti-Protestantism of the Oxford Tracts. Nothing so unreservedly Popish in the whole strain of sentiment has, we apprehend, appeared, as the production of English theologians, since the days of Laud and Parker. What will our readers think, for instance,

of the following glowing ascription of celestial honours to the Virgin?

“ But further, she is doubtless to be accounted blessed and favoured in herself, as well as in the benefits she has done us. Who can estimate the holiness and perfection of her who was chosen to be the Mother of Christ? If to him that hath, more is given, and holiness and divine favour go together, (and this we are expressly told,) what must have been the angelic purity of her, whom the Creator Spirit condescended to overshadow with his miraculous presence? What must have been her gifts, who was chosen to be the only near earthly relative of the Son of God, the only one whom he was bound by nature to revere and look up to; the one appointed to train and educate him, to instruct him day by day, as he grew in wisdom and in stature? This contemplation runs to a higher subject, did we dare follow it; for what, think you, was the sanctity and grace of that human nature, of which God formed his sinless Son; knowing, as we do, ‘that what is born of the flesh, is flesh;’ and that ‘none can bring a clean thing out of an unclean?’ As St. Paul himself said, that he ‘knew no man after the flesh,’ so his Saviour, with somewhat a similar meaning, has hid from us the knowledge of his more sacred and familiar feelings, his feelings towards his Mother and his friend. These were not to be exposed, as unfit for the world to know,—as dangerous, because not admitting of being known, without a risk lest the honour which those Saints received through grace, should eclipse in our minds the honour of Him who honoured them. Had the Virgin Mary been more fully disclosed to us in the celestial beauty and fragrantcy of the spirit within her, true, *she* would have been honoured, *her* gifts would have been clearly seen; but, at the same time, the Giver would have been somewhat less contemplated, because no design or work of his would have been disclosed in her history. But, further, the more we consider who the Virgin was, the more dangerous will such knowledge of her appear to be. Other Saints are but influenced or inspired by Christ, and made partakers of him spiritually. But, as to the Virgin, Christ derived his soul and body from her, and so had an especial unity of nature with her; and this wondrous relationship between God and man, it is perhaps impossible for us to dwell much upon without some perversion of feeling. For, truly, she is raised above the condition of sinful beings, though she was a sinner; she is brought near to God, yet is but a creature; and, seems to lack her fitting place in our limited understandings, neither too high nor too low. We cannot combine in our thought of her, all we should ascribe with all we should withhold. Hence, following the example of Scripture, we had better only think of her with and for her Son, never separating her from him, but, using her name as a memorial of his great condescension in stooping from heaven, and ‘not abhorring the Virgin’s womb.’ And when sorrow came upon her afterwards, it was but the blessed participation of her Son’s sacred sorrows, not the sorrow of those who suffer for their sins.”—*Newman’s Paroch. Serm.* vol. ii. pp. 145—151.’

Well might Gregory XVI. address the learned Members of the University in the language of gratulation and approbation which is so appropriately ascribed to His Holiness in this Pastoral Epistle. And this is the uniformity of the Church of England!

Art. V. *The Christian Atonement; its Basis, Nature, and Bearings: or the Principle of Substitution illustrated, as applied in the Redemption of Man* With Notes and Illustrations. By the Rev. Joseph Gilbert. 8vo. pp. 485. Price 10s. 6d. London, 1836.

AMID the various accidents of authorship, a clear, determinate, and unhesitating grasp of the subject, is the one which least frequently gladdens the reviewer, hackneyed in the ways and wiles of writers and bookmakers. In the multitudinous collection of works, either embracing the entire circle of theological inquiry, or restricted to one or more of its segments, how few can be found that throw any real light on the matter in hand! Authors, in their long and lengthening array, march for the most part in 'Indian file,' treading in each other's steps or 'marking time' to the motions of those in front. Little wonder, then, that we are sometimes petulant; and less marvel still, that we are in high good humour when we fall in with an original thinker; with a reasoner who has fairly worked out on his own account, the problems which he professes to solve, and, even when he adopts the conclusions of his predecessors, does it because he has weighed and sifted for himself, the evidence, the arguments, the probabilities, which surround and affect the objects of inquiry.

The Author of the present volume is an investigator of this stamp. He has, manifestly, tested again and again, separately and in combination, every link of his argument. He never conveys the idea of a man feeling for his subject, and trying to get it into some shape or position that shall hide, rather than display, its difficulties. In parliamentary phrase, the question is never blinked, but that which is the most important of all the various subjects of human research, as well as the cardinal doctrine of Divine Revelation, is approached in a firm though cautious spirit, and exhibited with a distinctness that forms a gratifying contrast to those obscure and wavering views of scriptural truth which impair the usefulness of many a work otherwise of much value. In the present article, it will be our plan, as much as possible, to let Mr. Gilbert speak for himself. He gives little opportunity for dissertation, inasmuch as we seldom differ either from his argument or from the way in which it is enforced; and more rarely still dissent from his conclusion: we feel no disposition, in his case, to interpose between the Author and the reader, nor shall

we aim at any thing beyond such an exhibition of general character as may recommend the entire work to close and careful perusal.

‘ It is not a critical discussion on which we are about to enter, but an investigation rather of the genius of that scheme of recovery which we think to be clearly enough laid down in Scripture. Our inquiry is,—What are the principles upon which it proceeds? what the objects it is designed to accomplish? whence its necessity? and in what respects, though purely a matter of revelation, it nevertheless may be shewn to be not repugnant to any of the dictates of enlightened reason?’

It will be seen by this brief statement, that not only the subject itself, but the mode of its exhibition, is most ample and important: it is neither more nor less than a demonstration and vindication of that highest and most awful mystery—the actual and ultimate condition of man, as a moral agent, under the government of God. In the first or introductory Lecture, it is unanswerably shewn, that man is designed for a different end, and governed by a different law, from other creatures.

‘ Happiness of a higher order than could be attained without intelligence and freedom, we must infer to be the end of his being; while suffering, never inflicted for its own sake, is but a stimulus to urge him onward to ulterior excellence and felicity. Such being his nature, and the nature of his superior happiness, he is wisely and beneficently placed under a system of government suited to his destiny,—a government not of physical impulse, but of interposing thought, judgement, and free choice.’

* * * * *

‘ To us who have access to the holy Scriptures, a communication from our Creator himself, the problem arising from our present condition is sufficiently explained. The sacred volume not only informs us, but most powerfully impresses upon our attention, that we are by our Maker designed for a happiness nobler incomparably than any that animal gratifications can confer; and that this happiness is secured to us, not by any innate controlling principle of our nature, but by voluntary attention to a rule, which accurately measures both the state of mind, and the course of conduct, out of which it would certainly spring. By such an intelligent and free adoption of the course prescribed to us, only, we are assured, is it to be attained; and the without binding himself to employ his direct power to ensure this result, it is the will of our Maker that we should avail ourselves of the provisions with which he has furnished us for that end. He has “set before us good and evil, life and death,” and he calls upon us “to choose life.” This,—his method of treating us, as distinguished from the exercise of his immediate controlling power without the intervention of knowledge, reasoning, and free volition,—is denominated Moral Government.’ pp. 17—19.

'Perfect love to God, and unmingled benevolence towards his creatures,' is the simple 'rule,' founded alike on the nature of things and the Divine command, and thus assuming the character and force of immutable law, by the observance of which the happiness and moral elevation of man are to be secured. The inflexibility of the law admits of no accommodation to human infirmity or perverseness; the standard is there, in all the unalterableness of its Divine appointment. But the heart of man is in the hand of God; and as with Him is the power to interpose, so also is the right to determine the circumstances and methods of his interposition. This unchangeable law of the Divine administration has been, as we learn from Scripture, 'in operation towards human nature in two different and even contrasted states;' the first, that of original uprightness, the second, that of moral delinquency; and to these opposite conditions of being, there must be an adaptation of the rule which has for its especial object to secure the happiness of the creature.

'It seems entirely unimaginable, supposing life and happiness to be at all attainable in the lapsed predicament of our nature, that they should be suspended on the same precise conditions, as was the retention of privileges when already in possession. The rule of perfect humanity, indeed, as above remarked, can be susceptible of no change. We can conceive of no circumstances under which it could be otherwise than true, that an intellectual being, capable also of moral sentiment, would find his highest happiness, as well as the harmonious order of his powers and passions, in supreme love to his Maker, and entire benevolence towards his fellow-beings. But though in the nature of things this rule of perfection is immutable, yet that it can be the *law* of life, the condition by the fulfilment of which as a *law*, happiness is to be attained by those who commence their probation with a deranged system of powers, seems repugnant to every principle of reason.

'The perfection of the first man, together with the happiness which such perfection ensures, might well, nay, they necessarily must have been dependent upon persevering adherence to that rule. But the same rule is applied too late for the securing of those blessings in that state of being, in which, no sooner is it understood, than it is known to be violated. Were there any method within our natural power of conception, by which creatures already morally imperfect, could arrive at a state of perfection and consequent happiness, it is obvious it must be some other than the rule of perfection itself under the notion of law.' pp. 22, 23.

From these premises, which have, in our exhibition, the awkward aspect of a condensation of that which is already vigorously condensed, Mr. Gilbert infers, on the authority of Scripture, the existence of a 'method of recovery,' involving the interposition of a 'Mediator, Deliverer, Redeemer,' having 'equal respect to the requirements of the Supreme Legislator, and to the wants and miseries of those to whom he bears the office of Saviour.' Of this

all-important doctrine, the present volume takes a comprehensive view, of which we must again express regret at our inability to afford any other than a comparatively slight and superficial outline.

The second lecture is devoted to the elucidation of the relation subsisting between God and man; and it contains an admirable exposure of the delusive theory which would evade, by a specious exhibition of the parental character of the Divine Being, his awful and predominant claims as the great moral governor. With equal ability does it confute the notion of those who have passed to the opposite extreme, and who, under pretext of asserting the 'absolute dominion' of God, identify him with the 'proprietor of slaves, who entertains for them not even the least regard, but as 'available to subserve his individual interest.' In this view, will is made the substitute of law; sin, the mere neglect or refusal of service; and punishment, the vindictive infliction of a master injured by the effects of disobedience. One part of this dissertation is singularly effective. Having disposed of the more prominent errors, and shown that the doctrine of substitution is at once the only clew to the just interpretation of Scripture, and the sole satisfactory explanation of the system of Divine administration, Mr. Gilbert brings together, in one strange series of startling propositions, the various devices which have, at one time or another, been offered and accepted in lieu of the clear inculcation of the word of God. Were not this striking display of perverted ingenuity somewhat too extensive for our limited space, we should present it to our readers, as an impressive illustration of the fact, that the imaginations of man's heart are evil within him continually. Well is it said of all such efforts to subvert the truth as it is in Jesus, that,—

'Judge as we may of the zeal of these philosophical opponents of that capital article of the common faith of the Christian world—the doctrine of atonement, or their want of zeal in promoting Christianity itself, they certainly cannot be accused of tardiness in pushing strenuously onwards their critical achievements. In subverting the established judgements of mankind on questions the most deeply interesting, or rather in denuding Divine revelation of any important meaning, their progress has been rapid beyond example. Could we conceive of a person totally ignorant of the mysteries of their art, and of the successive steps of demolition taken by it, but yet well acquainted with the Scriptures, to have placed before him the whole result at once; how must he, as he surveyed the lately fragment left unimpaired, stand amazed at the miracle, incapable of at all conjecturing by what desolating power the sacred structure of his faith and hope could have been laid in ruins.' pp. 58, 59.

It is a usual artifice in polemics, to urge forward allegations against an obnoxious principle, which, when brought to a search-

ing test, are found to press, with at least equal force, on opinions held in common by all the parties to the dispute. In nine cases out of ten, these difficulties belong to those preliminary inquiries which, in every question, require to be settled or adjusted to mutual satisfaction, before the main investigation can be advantageously approached. Mr. Gilbert's third lecture refers to certain objections which partake of this character; and in no part of his work does he display more skill as a dialectician, than in that stringent reasoning which fixes on his opponents the inevitable admission of that very principle of vicarious interposition which they would impute as the most pernicious of errors to those who maintain the doctrine of substitution. He demonstrates, that a scheme of moral government which essentially includes the 'suffering of one who was innocent, for the relief and benefit of others who are guilty,'—and thus much is admitted by all who even affect to recognize Christian truth,—must be founded on that very principle which is so fiercely opposed. The innocence, the perfect virtue of the Sufferer is admitted: it is conceded by the most determined adversary, that the infliction was not due to him as penalty, nor required by him as discipline. 'Whatever it might be, therefore, having no causal relation to himself, it must have been entirely vicarious. The whole benefit of it terminated, and was designed to terminate, elsewhere. In some way, it was altogether for the good of others. . . . Under such circumstances, vicariousness of some kind is either admitted by all, or, if denied in words, denied against the plainest nature of things.'

In the following section, this subject is again taken up, in connexion with the nature and ground of moral government in general. The mere fact, that there does exist difficulty or discrepancy in our apprehensions of an undeniable element of the Divine administration, is a sufficient evidence of obscurity in our ordinary notions of justice. And this inference is sustained and corroborated by the strangely perverted feeling which has endeavoured to fix on the doctrine of vicarious suffering, the imputation that it charges the Divine Being with implacability:—'most *unintelligently*,' observes Mr. Gilbert, 'since that doctrine, from its very nature, is essentially incompatible with such a thought.'

'The only inference therefore is, that, admitting the fact of atonement, that fact must exclusively stand connected with official character, with that of conservator of law administered for the public good. Only in the relation which he bears to the intelligent creation, as the supreme moral governor, as presiding over general law, is it that the Divine Father either requires or can accept of substituted suffering.'

'It is clear that in the very method by which he proposes to abolish the sin of the world, he must reveal his fixed, his unalterable aversion

from it. This done, and moral administration rests securely on its basis. The judgements of God will be evinced to be according to moral, as well as to intellectual truth; and mercy, unobstructed, may go forth with royal munificence to dispense her blessings. But this unaccomplished, and God himself must seem to have changed his judgements; at least, no longer to *testify* that he is holy, but, with respect to the saved, to obliterate every record of the most glorious of his attributes.' p. 167.

The fifth lecture, entitled 'Special principles involved in Moral Administration,' contains high matter, and we could almost wish that this part of the Work had come singly under our notice, or that we had, at the outset, fairly limited ourselves to the systematic consideration of this single section, so important are the views suggested, and so ably are they sustained. We feel, in fact, some slight disposition for a friendly wrangle, a set-to with the gloves, on one or two of the matters affirmed in this dissertation. Our objections, we suspect, might prove little more than verbal; but, in matters of this kind, words and phrases are sometimes of great importance; and Mr. Gilbert is not a man to use either without a distinct and deliberate purpose. Repressing, then, this little pugnacious tendency, and reassuming our pacific attitude, we pass on to the succeeding exhibition of 'the Function and bearings of Substitution.' Since moral government cannot exist without moral agents on whom to exercise its influence, there can be no plea for ascribing a despotic character to the Divine Administration. It is founded at once on the appeal to motives and on the sanctions of law: the first involving a 'voluntary, deliberative conformity to moral order,' an heartfelt approval of God's 'unchanging estimate of virtue'; the second enforcing rectitude, 'not as the object of moral emotion, but as 'the means of happiness merely, in consequence of its coincidence 'with that constituted order, the violation of which brings suffering.'

'From the nature then of any kind of government, of its laws and penal sanctions, it seems sufficiently obvious, that it must at all times be adapted to produce and support moral judgements and moral principles in creatures; to ensure a rational allegiance, and also to counterpoise temptation, either from within or from without, to such infraction of its rules as would expose to loss and suffering.

'Such laws continuing in direct force, the execution of their sentence is the provision which they afford for these objects; but when a scheme of government is introduced which supersedes that execution, and frees the guilty from the punishment denounced, some other provision, commensurate in moral efficacy with the personal suffering of the transgressors themselves, must of necessity be brought to bear upon the mind.' pp. 220, 221.

These considerations suggest the 'precise function to be dis-

'charged in its diversified relations by substitution;' and we must again refer to Mr. Gilbert's own expressive language for the next step in his inferences.

'A consideration of the precise nature of atonement thus deduced, will enable us now to answer a question, not infrequently suggested, of no small interest to the reflecting Christian. That question is, What is the special bearing of atonement? Does it work any change in the Divine mind; or, is its effect confined to other minds—the minds of creatures?

'The special end of it, as just stated, is, by attesting the judgement of God on the nature of sin, to supply the place of direct penal sanctions; thus maintaining a due respect for law, and securing against the temptation to incur suffering. The proper reply, therefore, must be, that its bearing is the same as that of penal sanctions; not on the Divine mind, but on the minds of creatures. The results of atonement, and its operation in producing those results, are all restricted to the benefit of those who are the subjects of the Divine government, while it effects no change at all on the mind of the Governor. God is immutable in his nature, his counsels, his purposes, his grace, and his goodness; nor is atonement the cause, in any sense, but the fruit of his mercy. It was by it that this most glorious attribute, without injury to any, and in perfect consistency with the dignity of holiness, opened for itself a free and ample passage to relieve the miseries of offending creatures.

'The statements of Scripture are in entire harmony with this representation. Grace to man is nowhere said to have originated in the bosom of the Son, and by his humiliation and death to have been purchased of the Father; but the contrary representation is very explicit. It was the Father who *so loved the world, that he gave his only-begotten Son*; while the work of the Son was not less a demonstration of the Father's pity and goodness than of his own. We are not, be it particularly remarked, redeemed *from* God, but *to* God, by the death of Christ. *He died the just for the unjust*; for what end? that he might deliver us from the Father? Abhorred be the thought! It was that he might bring us to the Father.' pp. 221—223.

We regret that we cannot follow up this with the entire concluding portion of the lecture, where, in a series of paragraphs admirable both in discrimination and in expression, the Writer cites the examples of illustrious men—the legislator who, to preserve the integrity of his law, shared the penal mutilation with his son—the hero who, for his brother's life, pleaded his own maimed and wounded frame—in illustration of the great legal principles of atonement and substitution. Elucidations of this kind are awkward things in clumsy hands, but exceedingly valuable when discreetly managed; and the passages before us are full of instruction. The following stage of the general inquiry relates to the 'qualities essential in a valid substitution;' and the Author,

after clearing away some of the erroneous views which are too frequently taken of this important point, finally resolves it into the following series of requisitions, as sufficient, in their combination, to constitute an ample indemnification of authority.

‘ So complex was the work of man’s salvation, that, according to the view just taken, we find it to include:—

‘ That the substitution be approved by the supreme executive authority :

‘ That it be of such a nature as effectually to preclude even the shadow of imputation on the exercise of that authority :

‘ That the offering be of such singular worth and rarity, that no probable repetition of it can be anticipated :

‘ That between the substitute, and those for whom his sufferings become available, there must exist an identity of nature :

‘ That such substitute possess the perfection of virtue, as estimated by the Divine administration under which he interposes :

‘ That no degree of constraint compel him to the undertaking :

‘ That salutary mental associations, the basis of moral administration, be not enfeebled :

‘ That the sufferer possess an undisputed right to stake his life in his benevolent enterprise :

‘ That he sustain no irreparable injury :

‘ That he be able to indemnify public order from every pernicious result which might be otherwise apprehended :

‘ That he fully justify the law from whose penalties he effects release :

‘ And, finally, that his work be of such conspicuous merit as, in moral effect, more than to counterbalance what might be impaired by the lenity of which he becomes the honoured administrator.’

pp. 296, 297.

One of the most valuable portions of the volume, is to be found in this lecture. Among the various errors with which men are accustomed to disfigure or to neutralize the great Scripture doctrine of sacrifice, we suspect that there is none more common than the notion, that the value of the offering is arbitrary and not intrinsic;—that any offering whatsoever ‘ would derive a ‘ sufficient validity from mere appointment.’ Names of high repute for orthodoxy and learning are connected with this strange, unscriptural, and irrational suggestion. To say nothing of the obvious consideration, that it is the distinctive character of Divine intervention, rather to effect mighty results by apparently trivial means, than to employ magnificent machinery for the accomplishment of that which might be wrought out by a more common display of almighty power; it is quite enough to reply, with Mr. Gilbert, that, on this hypothesis, there exists no reason why there should have been required any medium at all. The whole matter resolves itself into mere will. Every thing that is essen-

tial or characteristic in the Christian dispensation vanishes into air; and, for aught that we can see, the oblations of the Temple become of equal efficacy, with the great Sacrifice of Calvary.

Two more lectures complete the series: the first, a demolition of objections; the second, the practical result and application of the whole. On these subjects, we shall not enter further than to say, that they are treated in the same vigorous manner that distinguishes the preceding portions of the Work. An apparatus of notes and illustrations, extending to sixty pages of small type, adds greatly to the value of the book. In this part of the arrangement will be found much learned reference effectively applied.

In conclusion, we must guard our readers against the supposition that we have given a regular analysis of these Lectures, so far as we have followed them out. We have touched only on main points; *seriatim*, it is true, but not *sigillatim*. Our first intention was somewhat different, but our course has been deflected from the designed path, partly by circumstances, and partly by peculiarities in the arrangement and construction of the Work under review: it was soon found that we should be oppressed by abundance, and that the necessity for the illustrative, as well as for the abstracting treatment, would require so much of space and elaboration as to be fairly beyond our means. If, however, we have not altogether failed in our mode of exhibition, we shall have awakened in our readers an eager desire to make themselves familiar with one of the most able and eloquent expositions of the orthodox faith, as connected with the turning point of human salvation, that has ever claimed our attention, either as students or as critics.

Art. VI. *The Triglott Evangelists, interlinear*: consisting of the Original Greek, from the Text of Griesbach; the Latin taken from Montanus, Beza, and the Vulgate; and the English of the authorized Version, accommodated to the Greek Idiom. 8vo. pp. lxxviii. London, 1834.

THIS is one of a singularly useful and well-executed series of interlinear translations, for which we are indebted to an enterprising and judicious publisher, who answers more completely than any other individual of his day, with perhaps one exception, to the comprehensive designation of *éditeur-libraire*. He has almost made us converts to a system which we have been accustomed severely to condemn; and, although we are still advocates for the old-fashioned system of a thorough preliminary *grounding*, where there is time to spare, and the pupil is surrounded with all the means and appliances of a finished education, yet we are willing to admit that there are many, very many, cases in which

the plan of modified versions may be most advantageously applied. In the instances of imperfect training, or of late opportunities of application, nothing can be more effective than this method of dissection, with the original and the close rendering immediately before the eye, aided by such a collocation and adjustment of words and phrases, as shall give a practical exhibition of the peculiarities of construction, and of idiomatic expression. One of these efforts at easy and analytical induction we have ourselves subjected to the best of all possible tests, that of actual and personal experiment. Among the works of this kind, published by the same bookseller, there is a small collection of German tales and apologues, with a brief arrangement of grammatical paradigms and tables prefixed, that, although certainly not sufficient to make a complete German scholar, is at least enough to let a student fairly into the secret of the language. The forms are so simple as to require but a few hours' application in their mastery; the notes are so thoroughly intelligible, and so judiciously applied to real difficulties and peculiarities, while the translation is so skilfully adapted to the German idiom, that a very common degree of attention will suffice to carry the mind and memory through a course so easy and so pleasant. The book is withal so complete in its getting-up as to leave nothing to be desired but a little more care in the revision: so strictly has this anxiety for completeness been followed out, that the text is repeated in a smaller type, at the close of the volume, without the translation.

This triglott translation of the Evangelists is, in all respects, a valuable work; not only as supplying to the learner an easy and adequate method of acquiring a difficult language, but as furnishing the more advanced student with a critical apparatus of great value and ready application. 'As a literal translation, it professes to represent every word of the original by that English which best answers its general sense, and, as far as possible, by a corresponding part of speech; so that the English may be looked upon as the *grammatical* as well as *lexicographical* exponent of each word of the original.' This is effected with great skill: there is nothing arbitrary, nothing empirical in the methods employed, but the purpose is almost invariably effected, of exhibiting the Greek idioms with entire perspicuity as to meaning, and with complete success as an analytical operation. The value of the book is much enhanced by the addition of a New Testament Grammar, founded on the high authorities of Winer, Wahl, and Bishop Middleton.

Art. VII. *Remarks on the Progress of Popery*, including Observations on its true Character, the Causes of its Present Progress, its final Fall, and the Difficulties and Duties of Protestants in these Days. Being the Introductory Remarks to a Volume entitled "The Testimony of the Reformers." By the Rev. E. Bickersteth, Rector of Watton, Herts. 18mo, pp. 71. Price 1s. London, 1836.

WE have adverted, in a preceding article, to the spread of Popery in England, as a circumstance of far more serious interest than its apparent power in Ireland. As to the latter country, 'it is not believed by some who have the means of information,' says Mr. Bickersteth, 'to be making progress there.' But,—

'Respecting Great Britain, we have information of its progress of a painful character. About forty years since, there were but about 30 chapels in Great Britain. In the year 1835 there were 510; in England 421, and in Scotland 89. In that year 11 new ones have been built. In Dover, and also in Kidderminster, a protestant chapel has been converted into a papal chapel. They will, with praiseworthy zeal if it were in a right cause, build a chapel where they have not a dozen members, and this chapel will soon be filled by the zeal of those members from the neighbourhood. There are said to be now, 700 ecclesiastics in this Island, and they have resorted in Staffordshire to preaching in the open air. Popish colleges and seminaries are multiplying, and these are modern institutions; there are now 8 popish colleges and 52 seminaries, and in many of them great decorum and application to their objects is manifested. Monasteries and nunneries are also beginning. With these efforts are connected several tract societies; they have been very active in distributing tracts in favour of popery at the doors of meetings and churches, and at the Scotch church near Covent Garden, at the evening service, they distributed them in the church. They form schools adapted to attract the children of the poor, giving public breakfasts and clothing the children, and thus getting the parents to attend mass. The chief body of the reporters for the public journals are said to be papists. While a few of the higher classes, many of the lower it is believed, have been entrapped into this snare of the enemy. In Scotland there once were but few Roman Catholic families, there are now in Glasgow alone 30,000 Roman Catholics, and it is believed that there has been an increase of popery on the eastern as well as on the western coast.

'I am credibly informed that, since the year 1815, large sums have been remitted from the continent to this country and Ireland, for the purpose of promoting popery; my informant puts the sum at £400,000, and stated the name of the person to whom the distribution of it was assigned.'

There may be, and doubtless is, some over-statement in this matter. For instance, the number of chapels set down at 510 conveys a most erroneous idea. The greater part of these are

private chapels, attached to the seats of Catholic gentry, or to religious institutions. Not a score are supported by the voluntary contributions of the people. At Kidderminster, as in other places where new Popish chapels are rising, the number of Irish Catholics is very large; and no one can wish that such masses of the population should be left without the moral check that is supplied by the religious teachers of their own communion. Still, after making every allowance for these circumstances, the fact is indisputable, that Popery is making progress in Great Britain; and an inquiry into the causes of this progress becomes therefore deeply interesting.

Those causes are of two classes, political and moral. Among the latter, the affinity between a corrupt nature and a corrupt Christianity may deserve to be first mentioned; and next to this, the existing state of Protestantism and Protestant institutions among us. Upon this point, Mr. Bickersteth is a competent, faithful, and unimpeachable witness; and he speaks out like a man imbued with the spirit of the Reformers and Confessors of other days.

‘We may observe generally, that popery must have some sort of religious feeling to work upon. On the continent, infidelity has so crushed all religion, as to have left little for popery to corrupt; but in America and England there are religious consciences and feelings on which popery, with its manifold delusions, may work; and when the simple faith of the gospel has decayed, popery comes with its soporific sedatives to quiet the conscience. Now this is very much the state of the Protestant religion.

‘There has been a great DECAY OF PROTESTANT PRINCIPLES among us. The precious doctrine of salvation by grace through faith has been extensively lost. The simplicity with which the Reformers kept to this point in their lengthened and suffering conflict was very remarkable. They had the whole of Papal doctrine, in its varied forms of error, to meet; and everywhere they met it with the glorious truths of the gospel of the grace of God. Christ, Christ, only our Saviour.—Justification by grace, through faith in him, not of works, but ever followed by good works wrought by the divine Spirit. This was the inscription on their banner in all their fearful warfare. “None but Christ”—“none but Christ,” was their dying testimony. Their writings are full of the savour of that fragrant name. There has been a great departure from this spirit of the Reformation; and though there have been partial revivals, the general state of the Protestant church, like that of the Jewish, and of the early Christian churches, is that of decay from the first faith and love of the gospel. The corruption of man is remarkably shown in his continual tendency to fall away from God’s truth. It is hard to keep that truth in its simplicity in our own hearts, and in our ministry. What faithful servant of Christ does not groan under his own unbelief and self-righteousness? But these things have become now in the course of centuries so intermingled with our divinity, so embodied in our

practical and religious treatises, as very greatly to diffuse through Protestantism a leaven—as if taking the parable of the leaven as some have done in a bad sense, the woman had hid the leaven in three measures of meal till the whole was leavened.

‘ And here let the Writer speak his sentiments plainly and openly, respecting the Christian Knowledge Society. It has noble designs. It is the parent of all our blessed religious institutions. It has done, by the best of books, immense good. Every lover of Christ must wish it yet to be honoured with far more extensive usefulness. But what is the present character of some of its most widely-circulated and recognized human works? While we feel the defects of all human writings, and the danger of making a man an offender for a word, and how easy it is to cavil and find fault, yet, it must with grief be confessed, that some of their tracts have greatly departed from the purity of the gospel, and have gone into the very verge of Popery. The extracts in the note below will show that most widely circulated books, from our school-books (Crossman's Introduction) to our highest exercises of devotion (Bishop Wilson's Lord's Supper) are leavened with something of that leaven, and therefore tend to draw us downward to that fearful abyss. The importance of that Society, arising from its patronage, its support, its influence, and the very wide-spread diffusion of its publications, demand, in Christian faithfulness and love, this unequivocal statement. It would have been GLADLY withheld, had there been any reasonable prospect of a remedy for the mischief, in the proceedings of the Tract Committee of the Society, or had that Committee such unfettered power to purify or eject anti-scriptural tracts, as that the hope might be entertained they would be enabled to do so. It becomes every believer in Christ to strengthen the hands of those seeking to bring back Reformation principles into that Society. But one grand leading cause of the progress of Popery being our loss of Protestant principles, that loss is distinctly marked in the publications of the Christian Knowledge Society.

‘ In the Scotch church, there seems to the Writer to have been a similar falling away from the protestant principles of the early Reformers. He confesses, when he looks at the earlier confessions of faith of 1560, at Craig's Catechism of 1590, and the Geneva confessions received early in Scotland, and compares them with the present Westminster confession of 1647, he sees in the former a simplicity of Gospel truth, which is wanting in the more apparently accurate but refined and more artificial statements of the later Creed; the difference is the simple statement of faith in the divine testimony, and the elaborating by the human intellect of a complete system of doctrine.

‘ Another cause of the progress of Popery has been OUR DEPARTURE FROM THE BIBLE AS THE ONLY STANDARD OF DIVINE TRUTH. The testimony of the Reformers to this is very distinct. How plain our sixth article! How beautiful the language before the Scotch Confession of Faith of 1560.

‘ But it was a fearful mark of this departure, that the circulation of the Bible alone was so greatly objected to by leaders in Protestant Churches, without what was so improperly called by one of them the

safe-guard of a Prayer Book. Human names have also such credit, that even protestants have too much sunk to this state, judging of sound doctrine by what man says, rather than by what God says. Each class has its *human standard*, rather than the pure *infallible standard* of the word of God. We have all fallen into this serious error; and neither the Fathers, nor the Reformers, nor their successors, nor the revivers of evangelical doctrine in modern days, must for a moment be our standard instead of God's truth.

'A highly respectable, learned, and devout class of men has risen up at one of our Universities, the tendency of whose writings is departure from Protestantism, and approach to papal doctrine. They publish tracts for the times; and while they oppose the most glaring part of popery, the infallibility of the Pope,—the worship of images,—transubstantiation and the like,—yet there are brought forward by them the very principles of popery, under deference to human authority, especially that of the Fathers; overvaluing the Christian ministry and the sacraments, and undervaluing justification by faith. With much human learning and diligent study of the Fathers, with great apparent and doubtless in some cases real devotion, and a devotedness ascetic and peculiar, they seem to the Author, as far as he has seen and known their course, to open another door to that land of darkness and shadow of death, where the Man of Sin reigns.'

Our special difficulties in contending with Popery, Mr. Bickersteth proceeds to remark, arise in part from its intimate connexion with secular politics and political motives, but still more from the causes of the growth of Popery already noticed.

'Of these the chief is *corrupted Protestantism*. Though there has been an extended revival of real religion, we have very far fallen from our original standing as Protestants. Was the church of England, everywhere, in its ministry, as clear in preaching the glorious gospel of the grace of God, as it is in its articles, prayer book, and homilies, and the writings of its first reformers—were we raised above the world and sensitive of the glory of God and the purity of his truth as they were—had we that remarkable spirit of faith, realising God's love and rejoicing in him, which he gave to them—were salvation by grace our theme as it was theirs—then our chief internal difficulties would be surmounted; but it is far otherwise. We have got deeply seated in our very principles of modern theology, that bitter root of Popery, salvation by works; we are greatly secularized and settled in worldly habits, we have fiercely contended among ourselves about minor points, we have forgotten the state of the church of Christ as a despised, suffering, afflicted state, and that the portion of God's elect is bearing the cross now, that we may wear the crown hereafter. The providence of God seems likely speedily to awaken us effectually out of this day-dream of worldly prosperity, and as usual the cross is coming to prove and manifest the truth of the revival which God has also mercifully given.'

But, if we have special difficulties to contend against, we have also given us, Mr. B. adds, great advantages for carrying on the Christian warfare; and he concludes by urging upon all Pro-

testants the duties which the aspect of the times so loudly calls upon us to discharge. The following suggestion merits the particular attention of readers of all Protestant denominations.

'To COUNTERACT THE machinations of the PAPISTS in our colonies, is an immense duty lying upon this country. What is the real fact? a tide of population is pouring from these countries into our colonies, partly uneducated English, partly Irish Catholics, generally with but little religion; they go away from all the means of grace and the scriptural light of this country, and no provision, or most inadequate provision is made for their instruction. The Papists are fully alive to this state of things, and are sending forth their missionaries, east and west, north and south. Protestants should preoccupy the ground, and fill the field with wheat that the enemy may be less able to introduce the tares.'

We rejoice to find Protestant Dissenters awakening at length to the moral and religious claims of the British Colonies, the neglected state of which is, indeed, a reproach upon our Protestant zeal. We hope that Mr. Bickersteth's Remarks, which breathe throughout an admirable spirit, will make a beneficial impression.

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- Art. VIII.—1. *The Book of Genesis*: with brief explanatory and practical Observations and copious Marginal References. By the Rev. R. Waldo Sibthorp, B.D., Fellow of Magdalen College, Oxford, and Minister of St. James's Chapel, Ryde. Royal 8vo. London, 1835.
2. *The Christian Expositor; or Practical Guide to the Study of the Holy Scriptures*. Intended for the Use of general Readers. By the Rev. George Holden, M.A. In two Volumes, 12mo. London, 1834.
3. *Questions and Notes, Critical and Practical*, upon the Book of Genesis; designed as a general Help to Biblical Instruction. By George Bush, Author of the *Life of Mahommed*. 18mo, pp. 468. New York, 1832.
4. *Questions and Notes, Critical and Practical*, upon the Book of Exodus; designed as a General Help to Biblical Instruction. By the Same. New York, 1832.
5. *The Pocket Commentary*, consisting of Critical Notes on the Old and New Testament, original and selected from the most celebrated Biblical Critics and Commentators. By David Davidson. 3 vols. 24mo. Edinb. 1836.
6. *Notes on the Gospels*: principally designed for the Use of Sunday School Teachers and Bible Classes. By the Rev. Albert Barnes. Condensed from the American Edition. 2 vols. 18mo. London. (Religious Tract Society.)
7. *A Pocket Expositor of the New Testament*. By Thomas Keyworth, Author of the "*Daily Expositor*," &c. Second Edition, 18mo. London, 1835.

THE accumulation of works of this description upon our table, compels us to adopt the expedient of reviewing them *en masse*. It is, indeed, a circumstance of happy augury, that so large and constant a demand should have been created for a species of Biblical Literature designed, and so well adapted, to put the people in possession of all the auxiliary knowledge requisite to enable them thoroughly to understand the sacred writings. While the Bible Society does well to adhere to its fundamental principle of circulating the inspired volume without note or comment,—thus recognizing and asserting its exclusive authority as the Rule of Faith, and jealously guarding against all additions to the sacred canon; the increased circulation and study of the Scriptures require that the cumbrous apparatus of interpretation and commentary hitherto deemed necessary for the exposition of the text, should be simplified and brought within the reach of the mass of Bible readers. No knowledge that is really useful can any longer be made a professional monopoly; and the time is not far distant, when the scholars of our Bible classes will be, perhaps, placed in a more advantageous position for arriving at a clear understanding of the literal import of the text of Scripture, by means of well sifted criticisms and condensed exegetical illustrations, than our forefathers were, after toiling through a library of ponderous dissertations.

Every well intended effort designed as a help to Biblical instruction, deserves to be candidly appreciated. We rejoice, on the one hand, that none of these works can pretend to any authority; and on the other hand, that no *Imprimatur* is requisite to allow of their being put forth. Any comment or criticism which requires the sanction of a name is suspicious; and the opinions of the most learned critics can only be of temporary use in relation to matters still doubtful. Let the true reading, or the true import, be ascertained, and the authority ceases to be of value: as in law, where the case is clear, no opinion is needed. Commentary has been too fondly expatiated in for its own sake; and sometimes the exposition has been preferred above the text. But when it comes to be more strictly regarded as subsidiary to the interpretation and application of the inspired pages, a much simpler apparatus will be found to answer every desirable purpose.

Without further observation, we shall proceed to give some specimens of the works before us, a comparative view of which will enable our readers to form a just idea of their merits, better than any formal criticism. We commence with the Old Testament, and shall select a portion of the fourth chapter of Genesis, to shew the respective merits, and the substantial accordance or diversity, of the several annotations.

Mr. Sibthorp's object, in his Exposition of the Book of Genesis, has been, he informs us, 'to explain, as briefly as possible,

‘ the true sense of the word of God, wherever a difficulty or doubt might be supposed to arise respecting it in the mind of a devout and attentive reader ;’ and to give a brief spiritual and practical improvement of the text. He has adopted the plan of a paraphrastic commentary, placed in immediate juxta-position with the text, and forming a sort of marginal explanation.

‘ GEN. IV.

‘ 1 And Adam knew Eve his wife ; and she conceived, and bare Cain, and said, I have gotten a man from the Lord¹.

‘ 2 And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground².

‘ 3 And in process of time it came to pass³, that Cain brought of the fruit of the ground an offering unto the LORD.

‘ 4 And Abel, he also brought of the firstlings of his flock and of the fat thereof⁴. And the LORD had respect unto Abel and to his offering⁵:

‘ 5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell⁶.

‘ 6 And the LORD⁷ said unto Cain, Why art thou wroth ? and why is thy countenance fallen ?⁸

‘ 7 If thou doest well, shalt thou not be accepted ? and if thou doest not well, sin lieth at the door⁹. And unto thee shall be his desire¹⁰, and thou shalt rule over him¹¹.

and his salvation are nigh to every sinner that is willing to take the benefit of them, feeling conscious of guilt, and inability to

‘ 1 It is possible that she conceived him to be the promised seed, but certainly was delighted at his birth, and intimated that she had *acquired* a valuable gift.

‘ 2 When they were sufficiently grown up to enter on such pursuits.—It is the will of God that all should be employed in this world, and sound wisdom to be so.

‘ 3 On some occasion, most probably, of solemn worship.

‘ 4 His offering was of a very different kind, being agreeable to God’s appointment of sacrifice, and declaring his faith in the promised deliverer, while Cain’s was only an acknowledgment of God as Creator.—In all ages there have been two such descriptions of worshippers ; viz. proud, impenitent despisers of the gospel method of salvation, and humble believing receivers of it. ‘ Testifying of his gifts by some visible token of acceptance, probably fire from heaven consuming them.

‘ 6 He openly manifested his rage, vexation, and envy. While he should have turned his displeasure against his own unhumbled heart, he let it loose against his godly brother.

‘ 7 Appearing probably in human form, and condescending to expostulate with him.—

‘ 8 God takes notice of all our sinful passions and discontents ; not an angry, envious, or fretful look, escapes his observing eye.

‘ 9 An *expiation for sin*, an animal for a sacrifice according to God’s appointment, was *couching down* close at hand.—Christ

save himself. ¹⁰ He needed not to indulge rage or envy against his brother, for Abel's affection would still be towards Cain: as those of the children of God have a proneness towards the children of this world. ¹¹ *Have a dominion and superiority* over him, such as the children of this world have in their generation over the children of God.

‘8 And Cain ¹² talked with Abel his brother: and it came to pass, when they were in the field ¹³, that Cain rose up against Abel his brother, and slew him ¹⁴.

a martyr, who dies for his religion; and heaven has the first fruits of the dead.—Let us not shrink, if we should be called to suffer persecution, for there is a crown of life for all who are faithful unto death.

‘9 ¶ And the LORD ¹⁵ said unto Cain, Where is Abel thy brother? And he said, I know not: *Am I my brother's keeper?* ¹⁶

falsehood, and murder. How sinful appears sin in this first manifestation of human corruption.

‘10 And he ¹⁷ said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground ¹⁸.

‘12 On whom this condescension had no effect, but who cherished the deepest hatred in his heart against Abel; concealing his murderous purpose under the disguise of friendly conversation. ¹³ Having so drawn him out to a distant part of the country. ¹⁴ Here is the first death, and that of a

‘16 Immediately appearing to call the offender to account. ¹⁶ Thus aggravating his crime by falsehood and insolence.—In Cain we must remark self-righteousness and unbelief, pride and passion, impenitency, ‘17 Jehovah, speaking in language expressive of horror and indignation. ¹⁸ His murder, which might be regarded as including that of his progeny also, *called on God for vengeance*.—Murder is a crying sin, none more so.

‘11 And now *art* thou cursed from the earth, which hath opened her mouth to receive thy brother's blood from thy hand ¹⁹;

‘19 Drinking it in, as it were, when poured out by Cain, and should now be an instrument of the divine vengeance on him.

‘12 When thou tillest the ground, it shall not henceforth yield unto thee her strength ²⁰; a fugitive and a vagabond ²¹ shalt thou be in the earth.

‘20 Or *increase*; an added sterility, proving the added curse of God on human transgression:—every creature will be to us what God makes it, a blessing or a curse. ²¹ A *miserable, trembling wretch*, for ever haunted by his crime.

‘13 And Cain said unto the LORD, My punishment is greater than I can bear ²².

‘22 Or, “*my iniquity is too great to be pardoned*,” whichever were his words, they were those of awful despair.—Satan drives his slaves from presumption to despair.

‘14 Behold, thou hast driven me out this day from the face of the earth ²³; and from thy

‘23 Over the face of the earth, having no secure abode anywhere, and removed from the residence of Adam and Eve. ²⁴ The *care* and favourable *regard* of God would

face shall I be hid ²⁴; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, *that every one that findeth me shall slay me* ²⁵.

‘15 And the Lord said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold ²⁶. And the LORD set a mark upon Cain, lest any finding him should kill him ²⁷.’

be withheld from him. ²⁵ Whosoever met him, he expected would seek to slay him, as one put out of protection, and universally abhorred.—Unpardoned guilt can, when God pleases, fill men with continual terrors, and is as hell begun on earth.

‘²⁶ Whosoever thus presumed to take the vengeance of God into his own hands, should have a *very manifold heavier* punishment than Cain himself: thus denouncing in the most solemn manner all such violence, and the shedding of human blood by private individuals under any pretext. ²⁷ Distinguishing him from the rest of the human race by some visible token that all who saw it, might remember the awful threat, (which we may suppose would be made known through the family of Adam,) and not incur it by slaying the accursed man.’

We shall next give the Rev. Mr. Holden's exposition of the same passage. His specific aim has been, ‘to state, as briefly as was consistent with perspicuity, the result of a critical investigation into the meaning of the Hebrew Scriptures.’

‘CHAPTER IV.

‘1. *I have gotten, &c.*] These words cannot be intended as an expression of Eve's thankfulness to God for enabling her to conceive, and bring forth a son, because the phrase rendered “from the Lord,” never denotes *through the favour and aid of God*, because the words are not literally expressive of exultation, and because thanksgiving for the blessing of children is differently expressed, *Gen. v. 29*. They must, therefore, have reference to the promised Redeemer, *ch. iii. 15*. viz. if the Bible translation be admitted, “I have now gotten THE man from the Lord,” the deliverer who was to be from God, him who by uniting the divine and human natures was to bruise the head of the serpent. But there can be little doubt that the true rendering is, “I have gotten the man, the Jehovah,” the divine person promised as the Redeemer. Eve might not mean that, by the birth of Cain she had obtained the wished-for deliverer, but that she had *then*, by that event, the proof and pledge of his appearance in due time. In either case he is styled “the man, Jehovah,” and as Moses could only know by means of Revelation that Eve uttered these remarkable expressions, we cannot but conclude divinity is here plainly and distinctly ascribed to the Redeemer by the pen of inspiration.

‘3. *in process of time*] Some think the Hebrew denotes *at the conclusion of a week*; others, *at the end of a year*, and others again, indefinitely, at the end of days, or “in process of time;” which last seems the best supported. “Of the fruit of the ground,” *i. e.* vegetable productions good for food; *Numb. xiii. 26.*; *Deut. vii. 13. xxviii. 4.*; *Ps. cv. 35.* We are not informed what kind they were,

but Cain brought them for "an offering," *i. e.* a gift or oblation to the Lord.

'4. *of the firstlings, &c.*] Abel's offering, therefore, was an animal sacrifice, unto which "the Lord had respect," *i. e.* had a favourable regard to it; *Ps.* cxix. 117. This was manifested by some outward and visible token, for Cain knew the divine preference of his brother's oblation; but in what manner this attestation was given, we are not informed. Perhaps it was by consuming it by fire, as in other instances; *ch.* xv. 17.; *Levit.* ix. 26.; *Judg.* xiii. 20.; *1 Kings* xviii. 38.; *2 Chron.* vii. 1.; *Heb.* xi. 4. note.

'5. *his countenance fell.*] His looks indicated his anger and chagrin.

'7. *if thou doest well, &c.*] *Viz.* if thou doest that which is right in the sight of God, "is there not (or, shall there not be) excellency" [to thee], *i. e.* will not thy conduct have as much excellency in my sight as thy brother Abel's; in other words, shalt thou not be equally accepted with him by a righteous Creator? "and if thou doest not well, a sin-offering coucheth at the door." is ready at hand to make an atonement with; "and unto thee is its subjection, and thou shalt have power over it," *i. e.* the brute creation being now even after the Fall equally subject to man as at the first, thou shalt have the power, when so inclined, to offer an animal sacrifice, which is the appointed means of making an atonement for transgression, and of reconciling offenders to God. Such the author of these pages is convinced, from repeated and careful examinations, is the exact rendering and interpretation of this passage; and it displays the magnitude of the divine mercy even amidst severity. To encourage Cain in well doing, and to point out the danger of indulging malignant passions, the Deity declares that if he would act in conformity to the divine will, he should be accepted as well as Abel; and even if he was betrayed into any offence, the indignation which the infinite purity and holiness of God must ever manifest against all sin, might be appeased by a sin-offering; and a victim should never be wanting when he purposed to present such an oblation to Heaven in sincerity and faith.

'From this view of *v.* 3—7. two important questions arise; *first*, What was the cause or motive for the offerings of Cain and Abel? and *secondly*, Why was the one accepted, and the other rejected? To the first it may be answered that their offerings originated in the divine appointment of sacrifice; for 1st, To suppose that, without a previous institution, they should both come to the same conclusion as to the acceptability of such services, and should both offer oblations, and both at the same time, and the same place; and that Abel could suppose that the slaughter of an animal could recommend him to the favour of the Deity, exceeds all the bounds of credibility. Their oblations, then, could proceed from no other source than instruction. 2dly. The rejection of Cain's offering implies a previous institution, for the Almighty can only be offended by the violation of some law, and if there had been no law promulgated in regard to sacrificial rites, Cain would not have been guilty of any offence by offering of the fruit of the ground. 3dly. The divine institution of sacrifice may be inferred from *v.* 7, which means, whenever thou art guilty of an offence against God, thou knowest that the means of reconciliation is

a sin-offering, which shall always be in thy power to offer, if thou art so inclined. In these remarks we have an answer to the *second* question. God, after the promise of a great deliverer in the Seed of the woman, instituted the ordinance of animal sacrifices to prefigure the atonement and sacrifice of Christ; and Abel, by offering the firstlings of his flock, complied with the divine ordinance, and testified his belief in the appointed propitiation for sin; while Cain, by a different offering, showed his unbelief of that propitiation; the former, consequently, was accepted, and the latter rejected. This conclusion is fully confirmed by *Heb. xi. 4.*, where the apostle says, Abel offered "by faith;" and as a deliverer in the seed of the woman had been revealed, his faith must have comprehended a belief in that Redeemer, which Cain's faith did not. Abel's faith, also, was the means, the Apostle says, "by which he obtained witness that he was righteous;" but no human being ever was, or ever can be, justified except through the merits of Christ; and therefore the faith of Abel, by which he was declared "righteous," or was justified, must have rested on the promise of a Redeemer. Now such a faith as comprehended a belief in the Redeemer could not be testified by an animal oblation, except by the appointment of the Deity, for there is no natural connexion between the one and the other. Hence we may infer that sacrificial rites were originally by divine command, and that Abel's offering was accepted as being in obedience to that command.

'8. *talked*] Several ancient versions read, "Cain said to Abel, let us go into the fields, and it came to pass when," &c.; but this is an unwarranted addition, and unnecessary, as the meaning may be, that Cain talked with, or spoke to Abel as usual, in order the better to disguise his purpose.

'9. *keeper?*] Was the duty committed to me, to keep and to guard him? It may seem strange that Cain should make such an excuse, and add a lie to his crime, when he must have known who addressed him; but such is the inconsistency into which vice betrays its slaves: comp. ch. iii. 9. note.

'10. *crieth*] Calls for vengeance; *Heb. xii. 24.* note; *James v. 4.*; *Rev. vi. 10.*

'11. *cursed*] This is to be taken in connexion with the preceding verse; "And now thou art cursed" in consequence of this call for vengeance "from the earth (*Heb. is the same as "from the ground," v. 10.*) which hath opened her mouth," &c. *i. e.* which hath imbibed, and as it were drunk in thy brother's blood. The particulars of the curse follow, viz. "When thou tillest the ground it shall not henceforth yield unto thee her strength," her fruit or increase; *Joel ii. 22. i. e.* it shall be unproductive; "a fugitive," &c.; *i. e.* thou shalt wander about without a fixed habitation.

'13. *My punishment, &c.*] The reason is stated in the next verse. But it may be rendered as in the margin. "My iniquity is greater (or interrogatively, Is my iniquity greater) than that it may be forgiven."

'14. *from the face of the earth;*] From this region where I live, as many explain it; it may more probably mean, by this curse thou

hast condemned me to have no fixed abode on the earth. "From thy face shall I be hid," meaning, perhaps, I shall be secluded from the place where the sacrifices were offered, or, from that place where thou hast more peculiarly manifested thyself in the cherubic emblems, ch. iii. 24. note. Or, I shall be separated from thy regard; *Ps.* li. 11. cxliii. 7.; *2 Kings* xiii. 23.; *Jer.* xxiii. 39. lii. 3.; so that I dare not come before thy Majesty with sacrifice. "Every one that findeth me will slay me;" i. e. as some interpret it, every wild beast; but the next verse shows that it includes men, of whose vengeance Cain will thus express apprehension. The verb "will slay," implies restrictedly, will have the power, will be inclined to slay me.

'15. *Therefore*] In order to prevent this, or in order to allay thy fears, it is declared that "whosoever slayeth Cain, vengeance shall be taken on him seven-fold;" i. e. he shall be most severely punished; *Ps.* xii. 6. cxix. 164.; *Prov.* xxiv. 16. "And the Lord set a mark upon Cain;" rather, "the Lord gave a sign or token to Cain that no one who found him should kill him."

Mr. Bush, whose Volume on the Millennium has already made him advantageously known to our readers*, has drawn up his annotations in the form of Answers to Scripture Questions, the work having been originally undertaken for the use principally of Adult Bible Classes.

CHAPTER IV.

'What was Eve's exclamation upon the birth of her first-born?

' "I have gotten a man from the Lord;" Heb. "I have gotten a man with Jehovah;" i. e. with the help and blessing of Jehovah; Gr. "by God." She accordingly bestowed upon him the name of *Cain*, which signifies "possession," or rather "acquisition." It is not perhaps to be understood from this, as some have done, that Eve really imagined that the son now born was the Divine personage promised as the Messiah, but recollecting the gracious assurance given, ch. 3, 15, she is now, on the birth of her first-born, so fully persuaded of the truth of the promise, that although she is never to see the predicted seed in person, yet by faith she already *possesses* him, and in token thereof bestows upon her first-born a name which should be a standing testimony of her faith to all succeeding generations. Thus the patriarchs, Heb. 11, 13, "not having received the promises, (i. e. the things promised,) but having seen them afar off, were persuaded of them, and *embraced* them;" Gr. "saluted them."

'What is said in the N. T. of Cain's spiritual parentage? 1 John 3, 12.

'What is the circumstance next related in the narrative? v. 2.

' "She again bare;" Heb. "she added to bear." From the phrase of "adding to bear," without the mention of a previous conception, as is usual in such cases, the belief is general among the Jewish, and received by many Christian commentators, that Cain and Abel were twins.

* See Eccl. Rev. 3d Ser. Vol. XIII.

‘What is signified by the name “Abel,” and in what other passages is the same term employed?’

‘Ans. “Vanity.” See Ps. 39. 6; James 4. 14.

‘What were the respective occupations of the two brothers? v. 2.

‘What other distinguished persons followed Abel’s occupation? Ex. 3. 1; Ps. 78. 70, 71.

‘What occurred in process of time? v. 3.

‘“Process of time,” Heb. “end of days;” i. e. as is most probable, at the end of the year, the time at which the feast of the ingathering was afterward kept. A day is very often used in the Heb. Scriptures for a year. It is to be presumed that the offerings were brought to Adam as the priest of the family.

‘Of what did their offerings severally consist?’

‘“Offering,” Heb. “Mincha,” i. e. *oblation*, usually rendered “meat-offering,” Lev. 2. 1, 4, 7, although, as it consisted of flour, cakes, wafers, &c., a more correct version would be “meal-offering” or “wheat-offering.” The ambiguity will be removed if it be borne in mind that the English word “meat,” at the time when the present translation was made, was applied to farinaceous as well as to animal substances. Thus, Prov. 23. 3, “Be not desirous of his dainties for they are *deceitful meat*,” (Heb. “bread of lies.”) 1 Sam. 20. 34, “And Jonathan did eat no *meat* (Heb. ‘no bread’) on the second day of the month.”

‘What was the law afterwards enacted respecting the first-fruits? Lev. 23. 14.

‘How were the respective offerings received, and to what was the difference owing? v. 4, 5.

‘See Heb. 11. 4; Prov. 15. 8. “The fat thereof,” Heb. “the fatness thereof,” implying the choicest and best of the whole flock, as well as the best parts of a single lamb. The “fat” of any thing is equivalent to the “best.” Thus, Num. 18. 2, “All the *best* (Heb. ‘the fat’) of the oil, and all the *best* (Heb. ‘the fat’) of the wine,” &c. Gen. 45. 18, “And I will give you the good of the land of Egypt, and ye shall eat the *fat* of the land.”

‘Why was Abel’s a “more excellent sacrifice” than Cain’s? Heb. 11. 4.

‘Cain and Abel may be considered as the prototypes of two great classes of men, one of whom serve God merely according to the light of natural reason, which would never have suggested the propriety of animal sacrifices, the other according to the precepts of revelation, recognising the grand principle laid down by the Apostle, Heb. 9. 22.

‘How is it probable that God signified his acceptance of the one, and his rejection of the other? Lev. 9. 24; 1 Chron. 21. 26.

‘What was the effect produced thereby upon Cain, and what did the Lord say to him? v. 5—7.

‘“His countenance fell;” i. e. not merely on this one occasion, but it henceforward assumed a settled, gloomy, lowering aspect.

‘How does it appear that Cain did not “do well” in bringing his offering, seeing it was duty? Prov. 21. 27; John 6. 29.

‘What is meant by the words “unto thee shall be his desire?”

‘Ans. “He (Abel) shall be cordially disposed to respect and ho-

nour thee;" a distinction of the elder brother forming an important part of the birthright. Some, however, interpret the clause, "sin lieth at the door," of a sin-offering subject to Cain's disposal. To this, instead of to Abel, they refer the word "his." But this would seem to suspend the promise of forgiveness on the performance of a mere external rite, irrespective of the temper of mind by which it was attended—an idea, we believe, not countenanced in the sacred Scriptures. The former, therefore, appears the most probable construction.

' What was the sad result of Cain's disaffection? v. 8.

' "Talked with Abel," Heb. "said unto Abel," where the Gr. adds, "Let us go into the field." The Heb. has here a pause accent extra, intimating that something necessary to complete the sense has been suppressed.

' What is said of this transaction by the Apostle? 1 John, 3. 12.

' How is Abel elsewhere characterized? Matt. 23. 35.

' How was Cain arraigned for his crime, and what did he answer? v. 9.

' What did God say further in convicting and passing sentence upon him? v. 10—12.

' "Voice of thy brother's blood;" Heb. "voice of thy brother's bloods;" which the Chaldee Paraphrase thus interprets; "The voice of the bloods of the generations (the multitudes of just men) which should have proceeded from thy brother." To this passage the Psalmist alludes, Ps. 9. 12. "When he maketh inquisition for blood;" i. e. in order to avenge it.

' What allusion do we find to Abel's blood in the N. T., and what is meant by it? Heb. 12. 24. See also Rev. 6. 10.

' What was Cain's reply? v. 13, 14.

' "My punishment is greater than I can bear," or, "My sin is greater than can be forgiven." So the Gr.

' How were his apprehensions allayed? v. 15.

' "Set a mark upon Cain;" Heb. "appointed a sign to Cain," i. e. a miracle was wrought to give him assurance. The Heb. "oth" often signifies a sign, but a mark never. Signs were frequently granted in confirmation of the Divine promises. Thus Is. 7. 10, "The Lord spake unto Ahaz, saying; Ask thee a sign (Heb. 'oth') of the Lord thy God." v. 14, "Therefore the Lord himself shall give you a sign," (Heb. "oth.") Judg. 6. 17, "If now I have found grace in thy sight, then shew me a sign that thou talkest with me." The sign given to Cain, is to be interpreted in the same manner. It was some kind of notification to him of the truth of the promise respecting his personal safety. Cain it would seem was suffered to live, that he might be a warning to others of the direful effects of a guilty conscience. To this, perhaps, the Psalmist alludes, Ps. 59. 12, "Slay them not, lest my people forget; scatter them by thy power," Heb. "make them to wander as fugitives," as Cain did.' pp. 79—83.

Mr. Davidson's Pocket Commentary extends to the whole Bible; and presents indeed *multum in parvo*. The Preface to the volume on the New Testament, which was first published,

and has reached a fourth edition, contains the following statement of the Compiler's plan and design.

'That which is here presented to the public, was suggested to the Writer more than thirty years ago, by one of the most enlightened biblical critics and sound expositors in this kingdom. "If you wish to understand a book," he said, "you ought to examine the writings on it by those who have made it their peculiar study; they are much more likely to give the sense than commentators on the whole Scriptures." Persuaded of the justness of this remark, we have selected the most interesting Notes from the most highly esteemed writers on one or more books, and added occasional Notes of great value, which are often given by authors of comparatively inferior reputation. This work is therefore an attempt to give an *abstract* of the most interesting Notes contained in works appropriated to the illustration of individual books of the Holy Scriptures, with a *selection* of smaller Notes from tracts, discourses, or commentaries, irrespective of the literary or religious character of their author. When convinced—which was not often—that we were possessed of more correct views of a passage than the writers before us, we have not hesitated to state them.

'The greater part of the following NOTES were first made public in the "FAMILY BIBLE," published twenty years past by MR. LOCHHEAD of Berwick. Of the first and second editions more than ten thousand entire copies were sold, and almost all in Scotland. During every year since, these Notes have been corrected or increased. That they may be acceptable to the followers of Christ, and contribute to the diffusion of Divine truth, is the most fervent wish of

THE COMPILER.'

The Notes on Genesis are particularly full, and the passage selected will therefore be a fair specimen.

'GEN. IV.

'Ver. 1, 2. The narrative of this chapter is the first proof of the truth of the prophecy of ch. iii. 15. It brings before us two races of mankind, totally separated by their religious sentiments, spirit, and conduct. In the early ages of the world, persons received their names generally from some remarkable circumstance attending their birth. Thus Eve considered her first son a special gift from God, and his name expressed her feelings. She bare *Cain*, literally *Gotten*; for she said, *I have gotten a man from the Lord*, which others render, "I have gotten a man, the *Jehovah*;" and think that Eve concluded that her first son was the promised Conqueror of Satan; or, "I have gotten a man according to the Lord;" that is, according to the word of the Lord. Whichsoever sense be preferred, of this we are certain, that the birth of Cain caused great joy to his mother, and awakened most animating hopes. Alas! how vain are human expectations!—*She bare*, literally, she added to bare *his brother*. From this phrase not being preceded by "she conceived," Dr. Clarke infers that Cain and Abel were twins. As the latter is not called by his name in any speech made either of him or to him during his life, it was probably given him, as Mr. Ewing suggests, after his death, which the appellation *Abel*, or

"Vanity," was well fitted to express and recal.—He *was a keeper of sheep*, and *Cain a tiller of the ground*, which circumstance, some think, refers to a division of labour; but this was neither required by the wants of the few inhabitants of the world, nor likely to take place at so early a period. It may perhaps be mentioned to show the difference of character and dispositions in the brothers. One chose a mode of life that became a stranger and pilgrim; he sojourned in tents, removed, or was ready to remove, as the necessities of his sheep required. The other fixed on a certain spot, and, it may be, delighted to call it by his own name; comp. ver. 17; Ps. xlix. 11. This opinion is countenanced by the tenor of the history, which entirely relates to matters of religion.

Ver. 3, 4. The worship of God by sacrifice is recorded here as a custom of common occurrence; and we could not select more proper words to intimate that the sons were only following the practice of their parents. They had probably now become heads of families, and assumed the office of priest, which belonged, in the patriarchal age, to such persons; comp. Job i. 5. Sacrifice and a variety of rites, which were afterwards incorporated into the code of Moses, were observed ages before that legislator. Indeed, his entire ritual appears no more than an adaptation of that previously in force among all the worshippers of God to the circumstances of Israel. Thus we have the cherubim; the different offerings; the burnt and thank-offering; the distinction between clean and unclean; holy washings; abstinence from blood; offices of prophet, priest, and king; tithes; conformation of covenant by oath; duty of near kinsman; circumcision; the altar; holy places; the Sabbath; anointing by oil; a peculiar privilege of birthright; punishment of death for adultery and idolatry, &c. Than religious rites of human invention, nothing is declared in Scripture more offensive to God; and hence we must infer, that, while it is most improbable that man devised such a ritual as we find in Genesis and Job, no conclusion seems rational, except that which ascribes the observance of the first religious worshippers to the express appointment of Jehovah. One of them, the keeping sacred certain times, weeks, or months, is probably indicated by the phrase, *in process of time*, literally, at the end of the days; see Note on ch. ii. 7, 8. The term used here for *an offering*, properly denotes what is called by Moses the meat or drink offering, which consisted in fine flour, oil, and frankincense, Lev. ii. This alone Cain offered to Jehovah; and this Abel also offered, as seems taught by the expression, *And Abel he also brought of the firstlings*, which some suppose an elipsis, to be filled up thus, "And Abel brought an offering of the fruit of the ground, and also of the firstlings of his flock, even of the fat of them to Jehovah." This opinion is supported by the precise term for "a bread-offering," being applied to that which Abel offered.—*The Lord had respect for Abel's offering*. How was this testified? Certainly by some token visible to Cain as well as Abel. It is not said to have been by words, and we may therefore conjecture it was by fire descending from heaven to consume the sacrifice,—the decisive proof which God in after times gave of his approbation of sacrifice; see Lev. ix. 24.; 2 Chron. vii. 1.; 1 Kings xviii. 38. This is rendered probable, if not certain, from the circum-

stance, that what may be fully learned of the nature of religious rites from the history of Israel, is omitted in the history of the patriarchs. And the propriety of this is manifest, when we remember that Jehovah appears not to have sanctioned various forms of observance of any of his institutions. While this is the most plausible interpretation of this obscure text that we have seen, we are inclined to propose another, which makes the case of Cain and Abel parallel to that of Esau and Jacob, recorded in ch. xxvii. We conceive that God testified his respect for the offering of Abel by declaring his purpose to constitute him the proper heir of his father, transferring from the elder son to the younger the invaluable privilege of birthright, which was of vast importance, in a temporal view, during all the typical dispensations; and this information must have tended to rouse the envy, wrath, and malice of Cain, more than any simple expression, however wonderful, of God's favour, which is nothing in the eyes of a man of his spirit, whose happiness consisted in possessing the things of the present world; see Notes on ver. 25, 26; Heb. xii. 16. The reason why God did not accept the offering of Cain was unquestionably because it was defective in itself; it provided no blood to cleanse from impurity; and it was therefore a proof that he deemed his offering an honour conferred on God, rather than an expression, as it ought to have been, of his solicitude to obtain pardon, and to testify his gratitude for the free, unmerited favours which Jehovah had conferred on man. Abel brought not only the offering of gratitude, but also the burnt-offering for atonement; thus avowing a proper sense of his guilt, desire of forgiveness of sin, and hope of deliverance from the curse, through faith in the promised Seed. *Firstlings*, or first-born of all clean animals, were holy, to be sacrificed to the Lord, Exod. xiii. 2. The mention of the *fat* decides Abel's sacrifice to have been expiatory, for the fat was all consumed on the altar, Lev. iii. 16.; ix. 10. Sacrifice, typical of the Saviour's death for sinners, appears to have been appointed as a pledge of his coming; and it was "faith" in Him which influenced Abel to approach the altar with the feelings and offerings becoming sinful man; see Note on Heb. xi. 4.

'Ver. 5, 6. The *countenance fallen*, gloomy, contracted, repels, for it is expressive of the dominion of fierce passions; as countenance lifted up, cheerful, unruffled, is of benevolence, kindness, happy feelings.

'Ver. 7. The allusion to *the door* seems to refer to a tent for worship, common perhaps to Adam's family, and raised under the cherubim. "The attentive reader," Mr. Ewing observes, "will find himself embarrassed by the obscurity and inconsistency of the two last clauses of this address, as they are translated. The expression, *sin lieth at the door*, will appear to him to be figurative, signifying 'sin is chargeable on thee,' or 'punishment is near;' and he will probably be disposed to think, that such a figure, though become common, perhaps from this very translation, is not likely to occur in the language of so early a revelation. His difficulty will be greatly increased when he proceeds to the last clause, for it is a promise of pre-eminence over the accepted brother, and it is connected with what goes before, although that seems to be the mere statement of

two opposite cases, the latter of which supposes his not doing well, which was evidently the fact. But the difficulty may be removed by observing that the Hebrew word for 'sin,' is, when sacrifices are spoken of, the proper and constant word for 'sin-offering,' Lev. iv. 3.; that the word for 'lieth' is the usual word for the recumbency of animals, Gen. xxix. 2.; that by 'the door' it is more natural to understand the entrance into the place into which the brothers had come to worship, than a figurative allusion to the circumstance of a man's property sometimes lying at the door of his house or tent, or of that door being a place where he must soon be found; and that the whole passage will appear more regular in its construction, and more consistent with the concluding promise, if the clause in question be rendered interrogatively, like the corresponding one, in the preceding part of the sentence. Thus, 'The Lord said unto Cain, Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, is there not a sin-offering lying at the door? And unto thee shall be his desire, and thou shalt rule over him.' The meaning is now obvious. Coming, as Cain had done, without an animal sacrifice, he could not complain of not being accepted, unless he could plead that he was without sin. If he could not do this, still there was a way of obtaining acceptance; a sin-offering had been appointed; an animal proper for the purpose was as near as the ram afterwards caught in the thicket was to Abraham; it was lying at the very door. Let him approach to God in the appointed way, and he should not only be accepted as well as his brother, but be restored to the authority which belonged to him as the first born." Comp. Note on ch. iii. 16—19.

'Ver. 8. *Talked with*, or, *said to Abel his brother*. Between this clause and the next, several ancient versions introduce, "Let us go into the field."

'Ver. 9—12. See Heb. xii. 24. Pride uniformly impels to inflict evil on all who are supposed obstructing its gratification, and to devise and employ every means to remove them out of its ambitious course. Thus it wrought in Satan, and in the first born sinner. Cain appears to have imagined himself possessed of physical or mental endowments worthy of even the honours of the Almighty, while he accounted his brother not meriting even his care, and much less the notice of the Supreme Lord of all. His own ambition of praise was boundless: he could not endure to see his brother preferred before him. To prevent such an event, he imitated the devil as a murderer, and, like him, only plunged himself deeper in infamy and misery. This view of the motive which stimulated Cain is countenanced by our Lord, who places Abel at the head of those who suffered for their adherence to the true religion: see Matt. xxiii. 35.—*Cursed from the earth*, or land, possibly means, banished from the district occupied by his father's family, in which was placed the cherubim, the emblem of divine glory; comp. ver. 14, 16.—*Fugitive*, or wanderer.—*Vagabond*, one removed or rejected, an exile. These and every phrase in the sentence convey the idea, that whatever schemes he might form or execute, disappointment and vexation would accompany them. He would find no resting-place till death. Though he might seem to

prosper in one place, still he would seek refuge from internal torment, or dread of evil, in an unknown land.

‘Ver. 13, 14. “Behold here a finished picture of impenitent misery! what a contrast to the fifty-first Psalm!” *My punishment is greater than I can bear*, or, with several versions, *my iniquity is too great to be pardoned*. Michaelis renders interrogatively; but no hint is elsewhere given that Cain had any just view of his sin, or sense of his guilt; comp. 1 John iii. 12.—*Behold thou hast driven me out*. We have no evidence that this assertion was correct. He was only informed that he would leave the land where God was worshipped. The departure was altogether voluntary, urged by aversion from the service of God, or fear that some one would revenge on him the death of his brother. But, like all sinners in future ages, he accuses God as the author of all his evils.—*From thy face*, or gracious favour, as the face of God often denotes.—*Shall I be hid*, or secluded. This, perhaps, refers to the cherubim, the token of Divine favour, and by Jehovah made known to his worshippers.

‘Ver. 15. *Therefore*, rather not so, or surely. Jehovah, the Law-giver of the world, for wise reasons of state, if we may so speak, determined to spare the life of the murderer. It may, perhaps, be a query of importance, whether punishment of death for murder may not be a temporary sentence of law suited to the state of the world under which it was delivered, as that of death for the crime of idolatry? But it is certain that Cain’s condition of life was to be his very punishment, and no human being had a right to shorten it without Divine authority—*Sevenfold*, or the highest degree of vengeance; see Psalm lxxix. 12.; Note on Prov. vi. 30, 31.—*Set a mark upon*, or gave a sign unto Cain; but of what nature it is vain to inquire, as we have no information here or elsewhere to guide us. It might be some miraculous token; comp. Exod. x. 2; Isa. lxvi. 19. Nothing less than such a token might have been sufficient to allay the extreme terror of the murderer, and reconcile him to life.’

In his Notes on the Psalms, we regret to perceive that Mr. Davidson has been misled by Horsley and other critics of his mystifying school, who, by turning the language of experimental piety into predictions, weaken the genuine evidence derivable from prophecy, while they rob the believer of the practical instruction and consolation which these inspired compositions were designed to impart to the Church. Upon the whole, however, his Notes, though occasionally trivial, appear, as far as we have examined them, to be carefully compiled. As a further specimen, we shall give a short extract from the Notes on the New Testament. We select a portion of the Vth chapter of Matthew.

‘Ver. 17. *Law* here refers to the moral, rather than the ceremonial precepts, as is evident from those which our Lord in this discourse commands his disciples to observe. His precepts are thought by some to be improvements on the law, whereas they are rather to be considered as explanatory of the law, in showing its extent and spiritu-

ality, than additions to it not binding on men before, but deriving their power to oblige purely from their promulgation by Jesus Christ.

‘ Ver. 18. *Jot, tittle*, are supposed to allude to the dashes or corners which distinguish one letter from another. The sentiment taught is plain ; none of God’s words can fail.—*Verily I say unto you*, is a solemn form or asseveration which our Lord often adopted, calculated to impress his hearers, not so much of the reality as of the importance of what was affirmed ; the aim was more to rouse attention than enforce belief.

‘ Ver. 19. *One of these least, or one of the least of these* commandments. This construction the sense requires, for our Lord is not speaking of subordinate precepts ; and our translators adopt it, ch. xxv. 40, 45.

‘ Ver. 20. The Pharisees taught, that the precepts of the law extended only to the outward actions, and that a zeal in the ceremonial parts of religion would excuse moral defects. Hence they boasted of having performed every thing required of them, Phil. iii. 6. This pernicious morality, destructive of all virtue, our Lord loudly condemned, as became him, in the commencement of his ministry.

‘ Ver. 21. *Said by them*, rather, as in the Syriac version, *said to them*, for the quotations are from the Pentateuch, except one clause here, and another in ver. 43. Dr. J. P. Smith justly observes, that when Jesus writes these laws of Moses, to each he subjoins his own commandment, in the full tone of legislative authority, *But I say unto you* ; thus intimating that his own authority is equivalent to that which gave the Mosaic law ; consequently, the authority of Jesus and the authority of Jehovah are equal,—that is, they are the same. There was, therefore, reason to say that *he taught as one having authority, and not as the scribes*. Hence, obedience is only valuable when resulting from reverence to him as Law-giver ; see ch. xxv. 40—45.

‘ Ver. 22. *Raca*, signifies a vain contemptible person. The original word, translated *thou fool*, is *moreh*, and differs only in number from *morim*, the appellation with which Moses and Aaron addressed the people of Israel, when he said, Numb. xx. 10, rendered in the English Bible, *Hear now, ye rebels*. The word, however, as it is often used to imply rebellion against God, and includes disbelief of his word, and disobedience to his command, might be better translated, at least in this place, *miscreant*, which is also, like the original term, expressive of the greatest abhorrence and detestation.—*The judgment* was the common court of the Jews, where capital sentence might be passed, subjecting a malefactor to be stoned or beheaded ; the *council*, or *sanhedrim*, was the supreme court, in which the highest crimes were tried, and what was thought the severest sentence passed.—*Hell fire*, or *Gehenna*, a word originally signifying a valley adjoining Jerusalem, infamous as the seat of most idolatrous rites, even the sacrificing of children to Moloch. Josiah, the king, to expose it to execration, turned it into a receptacle for the carcases and filth cast out of the city. In it also a fire was kept continually burning ; and hence it became a well known figure of hell, the place of eternal suffering. It must, therefore, signify here, a degree of future punishment as much more dreadful than that incurred in the former case, as burning alive was more

terrible than stoning; for the punishment of each degree of anger and fury here mentioned is to be referred to the invisible world, or else our Lord's words would not be generally true. Finding no names in the language of men by which different degrees of future punishment might be properly expressed, he illustrated them by the punishments with which the Jews were acquainted.

'Ver. 24. *A gift*, that is, a free-will offering, which gives great strength to the sentence beyond what it would have had were the word *sacrifice* used. If we make not reparation to our brother whom we have wronged, which is a duty binding on us, our voluntary service will be abominable in God's sight.'

With this our readers may now compare Mr. Barnes's Notes on part of the same portion of Scripture.

'20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.

"Your righteousness." Your holiness, your views of the nature of righteousness, and your conduct and lives. Unless you are more holy than they are, you cannot be saved. "Shall exceed." Shall excel or abound more. The righteousness was external, and was not real holiness. This righteousness of true Christians is seated in the heart, and is therefore genuine. "The righteousness of the scribes and pharisees." See note on ch. iii. 7. Their righteousness consisted in outward observances of the ceremonial and traditional law. See Matt. xxiii. 13—33. The righteousness that Jesus required in his kingdom was purity, peace, chastity, honesty, temperance, the fear of God, and the love of man. It is pure, internal, reaching the motives, and making the life holy.

'21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:

"Ye have heard." Or, this is the common interpretation among the Jews. Jesus proceeds here to comment on some prevailing opinions among the Jews; to show that the righteousness of the scribes and pharisees was defective; and that men needed a better righteousness, or they could not be saved. "By them of old time." Jesus here refers to the interpreters of the law and the prophets. Jesus did not set himself against the law of Moses, but against the false and pernicious interpretations of his law prevalent in his time. "Thou shalt not kill." See Ex. xx. 13. This literally denotes taking the life of another, with malice, with intention to murder him. The Jews understood it as meaning no more. The comment of our Saviour shows that it was spiritual, and was designed to extend to the thoughts and feelings, as well as the external act. "Shall be in danger of." Shall be held guilty, and be punished by. The law of Moses declared that the murderer should be put to death, Lev. xxiv. 21. Num. xxxv. 16. "The judgment." This was the tribunal that had cognizance of cases of murder, &c. It was a court that sat in each city or town, and consisted commonly of seven members.

‘22. But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire.

“‘But I say unto you.’ Jesus being God as well as man, John i. 1, and, therefore, being the original giver of the law, had a right to expound it, or change it as he pleased. He therefore spoke here and elsewhere as having authority, and not as the scribes. He did it as having a right to do it; and he that has a right to ordain and change laws in the government of God must be himself Divine. “Is angry—without a cause.” Anger is a natural feeling, given to us: 1. As an expression of our disapprobation of a course of evil conduct; and, 2. That we may defend ourselves when we are suddenly attacked. When excited against sin it is lawful. See Mark iii. 5. Eph. iv. 26. This anger, or indignation against sin, is not what our Saviour speaks of here. That is, anger without a cause; that is, unjustly, rashly, hastily, where no offence had been given or intended. In that case it is evil; and it is a violation of the sixth commandment, because he that hateth his brother is a murderer, 1 John iii. 15. He has a feeling which would lead him to commit murder if it were fully acted out. “His brother.” As all men are descended from one Father, and are all the creatures of the same God, so they are all brethren; and so every man should be regarded and treated as a brother. “Raca.” This is a Syriac word, expressive of great contempt. It comes from a verb signifying to be empty, vain; and hence, as a word of contempt, denotes senseless, stupid. Jesus teaches us here that to use such words is a violation of the sixth commandment. It is a violation of the spirit of that commandment, and, if indulged, may lead to more open and dreadful infractions of that law. Children should learn that to use such words is highly offensive to God, for we must give an account of every idle word which we speak in the day of judgment. “In danger of the council.” The word translated “council,” is in the original “Sanhedrim,” and there can be no doubt that Christ refers to the Jewish tribunal of that name. This was instituted in the time of the Maccabees, probably about 200 years before Christ. It was composed of seventy-two judges; the high-priest was the president of this tribunal. The seventy-two members were made up of the chief priests and elders of the people, and the scribes. This tribunal had cognizance of the great affairs of the nation. Till the time when Judea was subjected to the Romans, it had the power of life and death. “Thou fool.” This term expressed more than want of wisdom. It was expressive of the highest guilt. It had been commonly used to denote those who were idolaters, or were guilty of great crimes, Josh. vii. 15. Psal. xiv. 1. “Hell fire.” The original of this is “the Gehenna of fire.” The word “gehenna,” commonly translated hell, is made up of two Hebrew words, and signifies the “valley of Hinnom.” It was formerly a pleasant valley, near to Jerusalem on the east. This valley the idolatrous Israelites devoted to the horrid worship of Moloch, 2 Kings xvi. 3. 2 Chron. xxviii. 3. There they offered children to Moloch.

‘After the return of the Jews from captivity, this was made the place where to throw all the dead carcasses and filth of the city; and

and was not unfrequently the place of executions. It became, therefore, extremely offensive; the air was polluted; and to preserve it in any manner pure, it was necessary to keep fires continually burning there. The extreme loathsomeness of the place, the corruption of the atmosphere, and the lurid fires blazing by day and by night, made it one of the most appalling and terrific objects with which a Jew was acquainted. It was called "the Gehanna of fire;" and was the image which our Saviour often employed to denote the future punishment of the wicked.

'In this verse it denotes a degree of suffering higher than the punishment inflicted by the court of seventy, or the sanhedrim. And the whole verse may therefore mean; He that hates his brother without a cause is guilty of a violation of the sixth commandment, and shall be punished with a severity similar to that inflicted by the court of judgment. He that shall suffer his passions to transport him to still greater extravagances, and shall make him an object of derision and contempt, shall be exposed to still severer punishment, corresponding to that which the sanhedrim, or council, inflicts. But he who shall load his brother with odious appellations, and abusive language, shall incur the severest degree of punishment, represented by being burnt alive in the horrid and awful valley of Hinnom.

'Not only murder shall be punished by God, but anger and contempt shall be regarded by him as a violation of the law, and punished according to the offence. As these offences were not actually cognizable before the Jewish tribunals, he must mean that they will be punished hereafter. And all these expressions relate to degrees of punishment proportionate to crime, in the future world, the world of justice and of woe.

'23. Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; 24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

' "Therefore, if thou bring thy gift to the altar," &c. The pharisees were intent only on the external act in worship. If a man conformed to the external rites of religion, however much envy, and malice, and secret hatred, he might have, they thought he was doing well. Our Saviour taught a different doctrine. It was of more consequence to have the heart right, than to perform the outward act. If therefore, says he, a man has gone so far as to bring his gift to the very altar, and should remember that any one had any thing against him, it was his duty there to leave his offering, and go and be reconciled. While a difference of this nature existed, his offering could not be acceptable. To obey is better than sacrifice. He that comes to worship his Maker filled with malice, and hatred, and envy, and at war with his brethren, is a hypocritical worshipper, and must meet with God's displeasure. God is not deceived; and he will not be mocked. "Thy gift." Thy sacrifice. What thou art about to devote to God as an offering. "To the altar." The altar was placed in front of the temple, and was the place on which sacrifices were made. See note on Matt. xxi. 12. To bring a gift to the altar, was expressive of worshipping God, for this is the way in which he was for-

merly worshipped. "Thy brother," Any man, especially any fellow-worshipper. "Hath aught." Hath any thing. Is offended, or thinks he has been injured by you in any manner. "First be reconciled." This means to settle the difficulty; to make proper acknowledgement, or satisfaction, for the injury. If you have wronged him make restitution. If you owe him a debt which ought to be paid, pay it. If you have injured his character, confess it, and seek pardon. If he is under an erroneous impression; if your conduct has been such as to lead him to suspect that you have injured him, make an explanation. Do all in your power, and all you ought to do, to have the matter settled. From this we learn the reason why God often does not accept our offerings; and we go empty away from our devotions. We do not do what we ought to others; we cherish improper feelings, or refuse to make proper acknowledgments, and God will not accept such attempts to worship him.

'25. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. 26. Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

"Agree with thine adversary quickly." This is still an illustration of the sixth commandment. To be in hostility, to go to law, to be litigious, is a violation always, on one side or the other, of the law requiring us to love our neighbour; and our Saviour regards it as a violation of the sixth commandment. While you are in the way with him, says he, that is, while you are going to the court, before the trial, it is your duty if possible, to come to an agreement. See 1 Cor. vi. 6, 7. The consequence of not being reconciled, he expresses in the language of courts. He did not mean to say, that this would be literally the way with God; but that His dealings with those who harboured these feelings, and would not be reconciled with their brethren, were represented by the punishment inflicted by human tribunals. "Thine adversary." A man that is opposed to us in law. It here means a creditor; a man who has a just claim on us. "In the way with him." While you are going before the court. Before the trial comes on. "The officer." The executioner; as we should say, the sheriff. "The uttermost farthing." The last farthing. All that is due. The farthing was a small coin used in Judea, equal to two mites. It was equal to about three halfpence of our money.' pp. 42—46.

Mr. Keyworth's Notes are so concise, that we must, in order to give a fair sample, take in a larger section of the text.

' MATTHEW V.

'2. "Taught them." Our Lord's design in this sermon on the Mount, seems to be, to shew who are the truly blessed, by describing those gracious tempers and actions, which distinguish them from all others. He does not here teach the way of *atonement*, *pardon*, and salvation, but the manner in which all should walk who profess to be

Christ's disciples. He also corrects the errors of the Pharisees, and shews the extent and spirituality of the holy law of God.

' 3. "Blessed are the poor in spirit." They who are emptied of spiritual pride, and have an abiding sense of their own unworthiness. Our Lord did not mean that one of his disciples should be poor in spirit; another be a mourner for sin; another be meek; and so on; but he would have *every one* seek earnestly to be *all these*; and surely, the man in whom they all meet, must be lovely and blessed! If such only are blessed, opposite characters must be *cursed*. What is *our* character at this moment?

' 4. "Blessed are they that mourn" for sin.

' 5. "Blessed are the meek," for though they do not always have much earthly good, yet they have most happiness in what they possess, and they will have an eternal inheritance hereafter.

' 6. "Thirst after righteousness." That is, earnestly long for righteousness, in heart and life. See ver. 8; also compare Rom. 6. 18, "Being made free from sin, ye became the *servants of righteousness*;" and I John 3. 10, "Whosoever *doeth not righteousness*, is not of God."

' 7. "Blessed are the merciful." What must they expect who oppress poor negro slaves, or who delight in cock-fighting, or the like?

' 9. "Blessed are the peacemakers." They then are cursed, who delight in prize-fights war, and strife.

' 13. "Ye are the salt." Consider yourselves as called on to be the salt, the means of instruction and purity.—"If the salt have lost his savour." A chemist may object that salt cannot really lose its taste, and hence the traveller Maundrell has been referred to, who mentions a rock of salt, the outside of which, by exposure to the sun and rain, had become tasteless; but it is enough to say, that all the sacred writers speak of things, not as men of science, but as the common people do; and indeed this is evidently a proverbial saying (Luke 14. 34.), and common proverbs often only assume what would be the case if such things were to occur. The comparison before us, is well suited to warn us, that the case of men, enlightened by the gospel, who have lost *the savour* of divine things, is peculiarly dangerous; see 2 Pet. 2. 20; Luke 14. 34; Mark 9. 50.

' 15. "Neither do men light a candle," or rather, "a lamp," for candles were not then used. Let Christians remember their character.

' 17. "To fulfil;" and by doing and suffering what the law and the prophets enjoin, prefigure, or foretell.

' 18. "Till heaven and earth pass." That is, *never*.—"One jot." Not even the smallest part of God's commands enjoining holiness, shall fail. See ver. 19.

' 19. "He shall be called the least." He shall have no place at all in Christ's kingdom.—"Whosoever shall do them." That is, *sincerely*; from a right *motive*, namely, *love* to God; and to a right *end*, the *glory* of God. All Antinomian disregard of the law of God, is here most solemnly condemned.

' 20. Our "righteousness" must "exceed" that of the Scribes and Pharisees, by its being *inward*, as well as outward; by its being of a more *spiritual* character than theirs; and by its proceeding from *evangelical motives*, love to Christ.

Of Mr. Keyworth's "Daily Expositor", we have reported favourably in our former volumes. Upon the present occasion, we purposely refrain from a critical examination of the several works brought under our notice, as that would have required a series of articles, rather than the general notice which they seemed to claim from us.

Art. IX. *Illustrations of the Pilgrim's Progress*; accompanied with Extracts from the Work, and Descriptions of the Plates, by Bernard Barton; and a Biographical Sketch of the Life and Writings of Bunyan, by Josiah Conder. 4to. pp. 49. London, 1836.

THESE 'Illustrations' are praised by the Writer of the 'Biographical Sketch', as an 'exquisite series'; and, with some deductions, we are not disinclined to allow the phrase. They are, it is true, somewhat defective, both in simplicity and originality; but they display considerable richness of fancy, and readiness of adaptation. In point of execution, they prove great manual skill in the artist; and they have been put into the hands of engravers who have done the utmost justice to the glowing and beautiful imaginings of the painter. Altogether, we have seldom seen a more truly ornamental series of designs to a popular work; and we have no doubt that the good taste exhibited by the Publishers, in their selection of Mr. Melville, will meet its ample reward in the extensive popularity of the volume. The vignette is rich and lustrous, but we cannot say that we very clearly understand the meaning of the groupes in the fore-ground. "Christian got up to the Gate", is a striking contrast of sunshine and storm; the dark castle and the devilish archery, are well introduced; and though the emblematic figures are, perhaps, not strictly Bunyanesque, we like their effect. "The Palace called Beautiful" deserves its name, and the bosky avenue is delightfully treated. Christian passing the cave of Pope and Pagan is a clever design, though the hero advances somewhat too much in a minuet step, instead of with the heavy movement of a man armed cap-à-pie. The escape from giant Despair, Mr. Barton shall describe in his own spirited language.

Here they are; the gloomy dungeons of Doubting Castle behind them, the glorious light of day, and the misty mountain tops before them. Still in the enemies' country, a bleak and barren scene; but the star of hope is on his forehead who was rightly named Hopeful, and Christian bears in his hand the unfailing key which has prompted them to burst their bonds. No one was better qualified than Bunyan to draw, to the life, the horrors of Doubting Castle, or had more grateful cause to point out to its all but hopeless captives the irresistible virtues of the Key of Promise. He had himself proved its efficacy, and was

well authorized by experience to proclaim, through its use, the opening of the prison-doors to them that are bound !'

'The Delectable Mountains' give the subject of, as we think, the most beautiful design in the volume, the glowing sunset contrasting with the sinking moon—the bright architectural distance—the fountains, flowers, waterfalls, and mountains in the middle-ground, with the well-grouped figures in the front, are well conceived and excellently managed. Mount Clear comes next, and it is a beautiful design of tree, and rock, and torrent, with that bright yet misty far-off view of the Celestial City, which accords so well with Bunyan's description. 'The Pilgrims' we like the least, and prefer Bernard Barton's sonnet.

'A band of Pilgrims on their heavenward way
Have in their Progress reached a hopeful stage,
And one which well our interest may engage :
Behind them, in its darkness drear, survey
Their birth-place, but the light of purer day
Illumes their onward path. Search Bunyan's page,
There shalt thou find them, Manhood, Youth, and Age,
And gentle Womanhood, enshrined for aye !
Think it not all a dream ; the path they tread,
Though now, as then, by flesh and blood abhorr'd,
Must by each Christian Pilgrim be explored,
Who would escape the peril whence they fled,
And be unto that Heavenly City led
Whose Builder and whose Maker is the Lord !'

The 'Wicket Gate,' with Christiana and her children seeking entrance, is a pleasing design, with well drawn figures. 'The Valley of Humiliation' reminds us of the old school :—the ruined tower, the broken stream, and the rustic bridge are simple, but interestingly brought together. Good, too, is the 'Destruction of 'Doubting Castle ;' the dead giant and his manacled wife tell the story well. 'The River of the Water of Life' is in truth 'a calm and quiet scene ;' a beautiful sunset on a tranquil stream, with richly wooded banks. 'The Land of Beulah' is the last ; fountains and rich foliage terminating in a mountain path to an architectural distance. Such is the faint outline of a series of plates, respecting which we shall only add that we shall be right glad to 'look upon their like again.'

Bernard Barton has done his part well. He has praised with discrimination, and with fine taste has, in almost every instance, made Bunyan tell his own tale, in a series of exquisitely chosen extracts from his inimitable allegory.

But how shall we dispose of the 'Biographical Sketch ?' We would fain say something of it, but, for obvious reasons, we are inhibited from the expression of our opinion. We shall, then, make one observation, and give one quotation. There was wanted, in counteraction of the erroneous representations put forward in

Dr. Southey's masterly life of Bunyan, such an exposition of conduct and sentiment as should vindicate them both from direct or implied aspersion. Our readers will judge for themselves, from the following sample, of the manner in which this part of Mr. Conder's task has been performed.

'Of the propriety of Bunyan's conduct, in refusing to desist from preaching, differing opinions will be formed. Dr. Southey, as might be anticipated, takes a decided part with his judges; giving it as his opinion, that in none of Bunyan's writings "does he appear so little reasonable, or so little tolerant, as upon these examinations." In what his intolerance consisted, is not very apparent; but the learned Biographer possibly refers to honest John's objection to using the common-prayer-book, as not being of divine authority. In proof that he was unreasonable, it is urged, that "he was neither called upon to renounce any thing that he did believe, nor to profess any thing that he did not; that the congregation to which he belonged, held at this time their meetings unmolested; that he might have worshipped when he pleased, where he pleased, and how he pleased; and that he was only required not to go about the country holding conventicles." The extreme disingenuousness of this statement will be evident when it is recollected, that the statute under which he was indicted, rendered his nonconformity itself a crime; that his abstaining from coming to church was placed in the front of his offence; and that he was not only required to profess what, in him, would have been hypocrisy, but to renounce what he believed to be his sacred duty. "Sir," said Bunyan, in a subsequent examination, to the clerk of the peace, who tried to persuade him to forbear awhile, "Wicliff saith, that he who leaveth off preaching and hearing of the word of God for fear of excommunication of men, he is already excommunicated of God, and shall in the day of judgement be counted a traitor to Christ." When reminded that the Scripture enjoined obedience to the powers that be, his answer was: "That Paul did own the powers that were in his day to be of God; and yet he was often in prison under them, for all that; and also, though Jesus Christ told Pilate that he had no power against him, but of God, yet he died under the same Pilate. And yet," (he added,) "I hope you will not say that either Paul or Christ were such as did deny magistracy, and so sinned against God in slighting the ordinance. Sir, the law hath provided two ways of obeying: the one, to do that which I in my conscience do believe I am bound to do actively; and where I cannot obey actively, there I am willing to lie down, and to suffer what they shall do unto me." Such was the "unreasonable" character of his defence; and because it was, in the opinion of the Apologist for Laud, unreasonable, Bunyan, we have been told, "is most wrongfully represented as having been the victim of intolerant laws and prelatical oppression." Yet, it is admitted, that he evinced at least the strength of will and strength of heart, the fortitude and the patience of a martyr.' pp. 25, 26.

We cannot help feeling something like regret that the entire text of the *Pilgrim's Progress* does not accompany the '*Illustrations*;' but we understand that an edition to which they will correspond is in preparation.